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TREATISE

Concerning the

LORD'S SUPPER:

With three DIALOGUES for the more full Information of the Weak, in the NATURE and USE of this

SACRAMENT

BY *THO. DOOLITTLE.*

The Fourteenth Edition.

1 Cor. 11. 24.
This do in remembrance of Me.

GLASGOW,
Printed by *Robert Sanders*, One of His *Majesties* Printers. 1700.

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The EPISTLE To the READER.

Christian Reader,

TO get assurance of the Love of GOD and Eternal Life, should be thy great Work and Business in this World, else how canst thou die with Comfort whilst thou art doubting, whether thy departing Soul shall be damned or saved? Live with GOD or Devils eternally? If when thou must bid farewell to all things in this World for ever, and enter into an unchangeable, everlasting State of Joy or Torments in another World, thou knowest not which must be thy Portion: What then can all thy Friends do for thee? What comfort can thy Riches, Honours bring into thy heart at such a time as this, when thou hast not secured thy eternal happiness?

For this end GOD hath given to fallen Man his Word whereby he might understand his Misery, and how he came into it: The Remedy, and how he might get out of it, by making known the Conditions and Terms, upon which he is freely willing to receive sinners into his love and favour, and confer upon them Gospel-Priviledges here, and eternal glorious Life hereafter, and hath set to his Seal, for a firm conveyance of these great eternal blessings, upon such reasonable, free, and holy Terms, as are propounded in the Gospel.

But after such Love and Grace of God to man appeared, for his Happiness and Comfort, how great an enemy is man to his real happiness, and well grounded comfort: one to his happiness, when he will not come up to the terms of his Salvation: another to his comfort, when he hath consented to, and accepted of the Condition thereof, neglects the ratifying Seal of the Covenant of Grace: A

third to both while he encreaseth his sin, and false deluding comforts, by a preposterous coming for the Seal: before he hath performed the conditions of this Covenant.

And indeed the long absence of some Believers from, and the careless hasting of all Ungodly to, the Supper of the Lord is much to be lamented. The former being straitly charged by the Lord, to do this in remembrance of him, yet will not: the latter threatned with damnation if they do, yet will. The former whom God hath habitually prepared for it, and it for them, and yet will not come, are in danger of being cut off, because they do not, Numb. 9. 13. The latter being neither prepared for it, nor it for them (while such) are in danger of being cut down by death, because they do. 1 Cor. 11. 30. The one neglect this means of their spiritual growth, and slight the Love, and forget the Words of their dying Lord, as though they could thrive in Grace, while they do neglect their spiritual Food: The other neglecting the means of their spiritual Birth, forget the words of the Apostle, let a man examine himself, and so let him eat of that Bread, and drink of that Cup, as though food converted into Poyson, could make a dead man live. The one dare not omit to pray, and lead a holy life, and yet will not come to wash their hearts; The other will not pray, nor lead a holy life, and yet will come to embrue their hands in the blood of Christ. Such is the unthankfulness of some, that should, but do not, and the wickedness of some that do, but should not come unto the Gospel-Feast.

Now to prevent these two great evils, for the time to come (as it might prove at least, I hope to some, that might peruse this little Treatise) in which something is said to provoke the one to their duty, and deter the other from their sin and danger.

And

And because the best are too slight in their preparation for, and the weak unskilfull in, and in some measure come short of living suitably to the Sacrament: Something is contained herein, to excite thy slothfull heart to greater seriousness and diligence in preparation before thou comest, and how it should be done: Something for direction, how thou shouldest behave thy self when thou art there, and the manner how particular Graces are to be acted for the better improving of this Ordinance, and something to direct thee what thou art to do when thou comest from thence: How thou mightest know, whether thou art the better or the worse, and what thou art to do, which of either be thy case. To which are annexed three Dialogues concerning the Lords Supper, for the help of those that are the weaker sort of Christians that do desire to partake thereof. The first between a Minister and a private Christian, that desires to partake of the Lords Supper. The second, between a weak Believer, that dares not come to, and a strong Believer, that dares not absent himself from the Lords Supper. The third between one Believer that hath Assurance, and another that hath Hopes, and another that is under doubtings of the love of God, and of good by the Sacrament, as they come away from the Lords Table: In all which, if thou findest any thing profitable to thy soul, and tending to promote the work of grace wrought in thy heart, and thy fitness for, and to help thee in this duty, give God the Glory, but where thou findest any thing that savoureth of the weakness of the Author, do not censure, but pray for him, who is willing according to his own Talent he hath received from the Lord, to further thee in thy way to Heaven and Eternal Life.

THO. DOOLITTLE.

OF THE LORDS SUPPER.

1 Cor. 11. 23, 24, 25. &c.

THE LORD JESUS, the same night in which he was betrayed, took Bread;

And when he had given thanks, he brake it: and said, Take, eat, this is my Body which is broken for you, this do in remembrance of me.

After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; This do ye, as oft as ye drink it, in remembrance of me, &c.

CHAP. I.

Containing the Explication of the Text, as the general Conclusions handled in this Treatise.

THE Riches of the Goodness and Love of GOD, were exceeding abundant towards Man in his first Creation: when GOD brought him out of the state of nothing, and advanced him to the excellency of the Humane Nature, capable not only of ruling his fellow Creatures in this world, but of knowing and conversing with his Lord-Creator: Who was graciously pleased to condescend to enter into Covenant wth his *then* innocent creature, that upon condition of his perfect obeying the will of his Maker (which he had then power to perform) he should continue in that state of happiness. But great were the riches of his Mercy, to Man fallen from so great happiness to so great Misery,

Misery, in making a Covenant of Grace, establishing it in the blood of his Son, adding his Oath, annexing his seal for the confirmation of our faith, that we should upon condition of believing, be partakers of the great and glorious priviledges purchased by Christ, promised in the Scripture, sealed in this Sacrament: concerning which the Apostle spends the latter part of this Chapter. In reproving the *Corinthians* for their abuse and prophanation thereof; in that some that were contentious, and some that were vitious even when they were drunken, did approach thereto: who degrading themselves below the rank of men, could not well then act their reason, when they should have acted faith, and love & other graces. It is an hainous sin that those that are reeling in the street, should be seen kneeling at the Sacrament. 2. In reducing them to the Primitive Institution, in which there is observation.

1. The *Author* of this Ordinance, the Lord Jesus Christ he alone hath power & authority for the appointing of Ordinances in his Church and for the instituting of significant Sacramental Signs: He is the King and Prophet of his Church, and hath not left it to his Officers at their will and pleasure to introduce any thing that is a part of holy worship: For Christ was neither short in wisdom that he could not, nor in goodness that he would not appoint whatsoever was sufficient for the edifying of his Church, and the comfort of his people: *Moses* was admonished of God when he was about to make the Tabernacle, that he should make all things according to the pattern shewed to him in the Mount, *Heb.* 8. 5. *Exod.* 25. 40. And *Paul* delivered nothing

nothing but what he had received of the Lord.

2. The *time* when this Ordinance was appointed by our Lord Jesus, that *same* night in which he was betrayed, when he was so near unto his Death, and knew all that was to be done to him and suffered by him, whereby you might perceive the greatness of the love of your dying Lord, that when he was so full of sorrow, he made provision for your comfort: and the excellency of this Sacrament, that had its Original from Christ, when he was so near his end, that should be for the maintaining of his Peoples spiritual life, which was ordained of him, *now* drawing near to death. Great and weighty things take up the thoughts of wise and serious dying men: that sure is great and weighty which our dying Lord ordained at such a time as this.

3. The external *Elements* and *Signs*, Bread and Wine; In Sacraments there is something seen, and something understood; something perceived by sense, and something apprehended by faith. Sacraments are glasses for our understanding, & monuments for our memories, that by mean and visible signs, we might perceive and call to mind sublime and invisible things. Here is Bread, even Bread of Life to fill the hungry soul, and Wine to satisfie the thirsty, and to cheer the drooping soul.

4. The Sacramental Actions, 1. Of Christ, He took the bread and blessed it and brake it, He took the Cup and blessed it, and did distribute both. 2. Of the Receivers who are to take and eat, to take and drink: Christ is the Giver, Christ is the Gift: and what Christ in love doth give, Believers with Joy and Thankfulness shall receive.

5. The

5. The *Explication* of this Myſtery, *This is my Body, This Cup is the New Teſtament in my Blood:* The Bread was not turned into Chriſt's real Body, nor the Wine into his Blood: For did the Diſciples eat Chriſt's real Body, when he was with them at the Table? Or did they drink his real Blood which then was in his Veins, and in his Body, and not in the Cup? Or did they not then ſee that Chriſt's real Body and Blood, was really diſtinct from the Bread and Wine? And did they not ſee it was real Bread, and taſte it was real Bread, and handle it as real Bread? Or is *now* Chriſt's glorious Body ſubject to corruption, as is the Bread that is in the Sacrament, and when it is received? Or can a finite Body be in Heaven and upon Earth, in ſo many places at once, as the Sacrament might be adminiſtred in at the ſame time? Or do drunkards, and ſwearers, hypocrites & unbelievers, really eat and drink Chriſt's real Body & Blood? the meaning is, this is a ſign of my Body, and a ſign of my Blood, the Communion of both: As Circumciſion is ſaid to be the Covenant, ſo the bread is Chriſt's Body, Gen. 17. 10. *This is my Covenant that you ſhal keep between me & you, and thy ſeed after thee: Every Man-child among you, ſhal be Circumciſed.* But yet Circumciſion was not the Covenant, but a ſign and ſeal thereof, Rom. 4. 11. *And he (that is Abraham) received the ſign of Circumciſion, a ſeal of the righteouſneſs of the faith, which he had being yet uncircumciſed:* So the Cup in the Sacrament is ſaid to be the New Teſtament or Covenant, but it is not the very Covenant, but the ſign & ſeal thereof.

6. *The Application of this unto its proper Subject;* Chriſt declaring who they be that *this*, & the things ſignified

ſignified do belong unto. *Which is broken for you*; It is according to the mind of Chriſt, that believers in the Lords Supper ſhould make particular application of himſelf, & of the fruits of his death & ſufferings to themſelves; A believer may take the bread and ſay, The Lord Jeſus died for me, and the wine, and ſay, Chriſt Jeſus ſhed his blood for me.

7. A plain *Injunction* given to believers to celebrate this Ordinance, *Do this*.

8. The *frequency* of attending upon God at his Table, *As oft as ye do this*.

9. The *end* for which we ſhould approach unto the Table of the Lord: *Do this in remembrance of me*: When ever we celebrate the Lords Supper, we commemorate the Lord's Death.

10. The *Time*, *how long* this Ordinance muſt be uſed in the Church, *till the Lord ſhal come*: The Lord will come, and till then this Sacrament muſt continue; but when he comes & takes us to himſelf into his glorious kingdom, we ſhal need this and other Ordinances no more; when the end is attained, the means ſhal ceaſe; but as the Sacraments of the Old Teſtament did continue till Chriſts firſt coming in the fleſh, ſo the Sacraments of the New Teſtament ſhal continue till Chriſt's ſecond coming in glory.

11. A ſerious *admonition* of the Apoſtle, that thoſe that come to this Ordinance be carefull how they eat of *this* Bread, and drink of *this* Cup, *verſe* 27. *Wherefore, whoſoever ſhall eat this Bread and drink this Cup of the Lord unworthily, ſhall be Guilty of the Body and Blood of the Lord*. Unworthy receiving is a great aggravation of their ſin and guilt; who ſhall preſume in their hearts ſo to do.

12. A

12. A ſuitable *Direction* to a right uſe of this Ordinance, to prevent that great wickedneſs and crying ſin of being guilty of Chriſts Body & Blood, *verſe* 21. *But let a Man examine himſelf, and ſo let him eat of that Bread and drink of that Cup.*

13. The dreadfulneſs of the *puniſhment* that they be in danger of, that come unworthily, & this is either temporal, *verſ* 36. *For this cauſe many are weak and ſickly among you and many ſleep*, that is, are dead; or eternal, without repentance, *v.* 22. *For he that eateth & drinketh unworthily, eateth & drinketh damnation to himſelf:* which word is uſed to ſignifie as well eternal damnation, as temporal judgments, & *if any man be damned for unworthy receiving, it will be great damnation.*

14. One *cauſe* or *reaſon* ſpecified why ſome do eat and drink unworthily, *v.* 29. *Not diſcerning the Lords Body*, not diſtinguiſhing betwixt this and common Bread. Thus you have the parts contained in the verſes of this Chapter, that concern the inſtitution of the Lord's Supper, and of the Apoſtles Doctrine, in order to a right receiving of the ſame.

In this little Treatiſe, I ſhall not endeavour to take in the whole doctrine of the ſacrament, becauſe many learned & holy Men (whoſe ſhoes I am not worthy to unty) have written concerning the *nature* uſe, and *ends* thereof, the *qualifications* of the perſons y have an immediate right thereto: the *graces* that are to be exerciſed therein, which are to be drawn forth into act by ſeing the *ſacramental repreſentation*, by conſidering the *ſacramental actions*. Of the Miniſter that ſtands in Chriſts ſtead, in taking, breaking and diſtributing: Of the receivers, in taking, eating, drinking;

drinking; all which are signs of something spiritual, not discerned by unworthy receivers; by believing and applying of *sacramental promises* (*This is my Body which is broken for you.*) But what I shall speak, shall be comprised in some following Conclusions, for the preventing of these following evils.

1. Some that are truly gracious, do live long in the neglect of this heart-warming affection, inflaming, grace strengthning Ordinance; some ỹ have no right to it, will not be excluded from it, but count ỹ Minister their greatest enemy ỹ would willingly prevent their being guilty of the blood of the Lord: Others whom God calls, and hath prepared it for, will not be prevailed with to come unto it.

2. Some that though they do approach unto it, yet it is but very seldom.

3. Some that do come, and that often, are too careless and remiss, that they do not endeavour to prepare themselves, as a work of that weight and consequence doth require; and herein some of Gods own People are blame-worthy.

4. Some while they be actually engaged in that duty, do not rightly consider the blood of Christ therein, nor act their graces therein.

5. Some that are partakers of the Lords Supper, do not enquire after participation, what benefit they have received thereby. In opposition to which evils, I shall lay down these Conclusions, bottomed upon some particular passages in the Chapter.

1. Conclusion.

That it is *a necessary Duty incumbent upon all Adult Believers, to partake of the Lord's Supper*, Verse 24. *Do this in remembrance of me.*

2. Con-

2. Concluſion.

That it is *the duty of Chriſts Diſciples often to partake of the Lords Supper*, Verſe 25. *This do ye as often as ye drink it, in remembrance of me*, Verſe 26. *For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lords Death till he come.*

3. Concluſion.

That *whenſoever ye are to partake of the Lords Supper, you are to be painful, and ſerious in making preparation for it*, Verſe 28. *But let a Man examine himſelf, and ſo let him eat of that Bread and drink of that Cup.*

4. Concluſion.

That *a Believer ſhould eye the Blood of Chriſt in the Lords Supper in the ſeveral properties, vertue & efficacy of it, till ſuitable Graces thereby are drawn forth into act and lively exerciſe*, Verſe 24. *This is my body which is broken for you, this do in remembrance of me*, Verſe 25. *This Cup is the New Teſtament in my Blood, this do ye as oft as ye drink it in remembrance of me.*

5. Concluſion.

That *ſuch as are partakers of the Lord's Supper, ſhould enquire after participation, what benefit they have received thereby.* Whether they be the better or the worſe by receiving, *verſe* 17. *Now in this that I declare unto you, I praiſe you not, that ye come together not for the better but the worſe.* I begin with the firſt.

CHAP. II.

Containing the firſt Concluſion & Explication thereof.

1. IT *is a neceſſary duty incumbent upon adult believers to partake of the Lords Supper.* 1. *Neceſſary*, as it is oppoſed to *arbitrary*: It is not left to the pleaſure of the people of God, that if they will, they may, if

they will not, they may refuse; but as it is their priviledge that they *may*, so it is their duty that they *must* receive it: we may, and we must pray, we may, and we must hear; so we may, & we must receive; Yet it is my observation, that the same Christians that are much troubled if they omit praying, and hearing, & reading the word of God, & their conscience doth accuse them for the neglect of these, yet have for a long season absented themselves from ȳ table of ȳ Lord, & seldom put ȳ neglect thereof amongst their confessions of sin, as if it were not a sin of omission, & made them not guilty before ȳ Lord

2. I say, it is a necessary duty: not necessary to the being & essence of a Christian, for that is supposed; for conversion must go before participation of this holy Ordinance which is not appointed of God to beget, but to encrease Grace: and Grace must be in truth, before it can receive its growth by any Ordinance. *Dead* Men must not sit down at the table of ȳ *Living God*; Here Men come to Christ, & faith is the foot of ȳ soul, here Men must receive Christ, & faith is the *hand* of the soul, here Men must feed upon Christ, & faith is the *mouth* of the soul; It would be more seemly to set a dead Man at our table, then that a Man dead in sin, should sit down at the Table of the Lord; It is childrens bread, and must not be given unto Dogs; but there is a degree of necessity of this Ordinance for the more *comfortable being* of a christian: you must then bring some grace with you & come hither for more; you must bring some faith, and love, & hope, & come hither to have more degrees of all these: growth supposeth life.

3. I say, it is necessary, but not *absolutely to salva-*

tion,

tion, becauſe, where there is faith in Chriſt, love to God, and real implacable hatred unto ſin, there is at leaſt an *objective* certainty of ſalvation, and may be a *ſubjective* certainty without it, tho' not ſo uſual, nor ſo full and conſtant, if it be *willingly* neglected, where opportunity of receiving it, is afforded; for the wilful neglect of this duty doth adminiſter juſt ground of jealouſie, whether our obedience be true, becauſe univerſal unto all Gods commands, & therefore not univerſal, becauſe it extends not unto this: *Do this in remembrance of me*. A believer without this ſacrament may be ſure of heaven, eſpecially where opportunity or participation is denyed; but a believer that may receive it, and yet lives in the neglect of it, will not be ſo fully, well groundedly, comfortably ſure that he is ſure of heaven.

4. I ſay, neceſſary, being ſo by Gods command: what GOD enjoins is not arbitrary unto us; nor indifferent whether we will do it or no.

5. I ſay, it is a duty of Believers, that are Adult, and have the uſe of reaſon; ſo it is not incumbent upon infants, & diſtracted perſons, becauſe they are not capable of the condition and antecedent Duty unto this, *viz. Self examination*. A diligent ſtrick examination, 1. Of our ſtate, whether in Chriſt, or no. 2. Of our ſins, both of heart and life. 3. Of our want. 4. Of our graces, of repentance for ſin. Faith in Chriſt love to God, obedience and a firm and a holy purpoſe of walking with God, muſt precede the participation of this Ordinance, and therefore ſuch perſons as may have grace in the habite, & in no meaſure capable of ſelf-examination, as may be the caſe of ſome Infants, and diſtracted Perſons, ly not under

der an Obligation to celebrate this Ordinance, so much for the Explication of this Conclusion.

CHAP. III.

Shewing that Christs Disciples must receive the Lords Supper.

THat it *is the necessary duty of Believers to partake of the Lords Supper.* I prove,

First, There is the same parity of reason that believers under the Gospel should receive the Lords Supper, as the *Israelites* under the Law should eat the Lords Passover. This was their duty, as is prescribed, *Exod:* 12: where is the first institution, the manner how, the end for which: and the command for it is again renewed, *Numb:* 9: 1, 2, 3: And if any man were unclean that he could not keep it the first Month, yet he must the second; yea, God was much provoked by the neglect of the Passover. *Numb.* 9: 13: *But the man that is clean, and is not in a journey, and forbeareth to keep the Passover; even the same soul shall be cut off from his people, because he brought not the offering of the Lord in his appointed season; that Man shall bear his sin.* Here you see was guilt contracted, and punishment severe to be inflicted, upon the person that should neglect to eat the Lords Passover.

And there is as great reason for Believers to eat the Lords Supper; As appears by the Agreement betwixt them in these particulars.

First, In the *Author* and efficient cause, God appointed both.

Secondly, In the *Matter* principally signified in both, and that is Christ, and the same benefits and priviledges held forth and conveyed to Believers in

in both; as remission of sin, Justification, and spiritual nourishment, and growth in Grace.

Thirdly, In the *End* to commemorate the mercy and goodness of God *in* the deliverance of his people from captivity of sin, and bondage of the devil.

Fourthly, In the *Instrument* of receiving and applying the thing signified by both, & that is *Faith*.

Fifthly, In the *Parts* in both, something a sign, and something signified.

Sixthly, In the *Properties* of the Paschal Lamb, which are in Christ our Passover.

1. That was to be without blemish, so was Christ, *Isa*: 53: 9: 1 *Pet*. 1: 19: 2: 22: *Heb*: 7. 26:

2. That must be a Male, so Christ for sex and strength, a mighty Saviour, *Jer*: 31: 32:

3. That must be of a year Old, in a perfect age; Christ about thirty four years, in the prime of his age

4. That must be taken out of the *Flock*; Christ must be taken from among Mankind, that was partaker of flesh and blood, *Deut:* 18: 18: *Heb*: 2: 11:

5. That must be separated from the flock; Christ was separated from sinners, *Heb*: 7: 26:

6. That rost with fire, Christ with the heat of Gods wrath.

7. That must be eaten; Christ with the received of by *Faith*.

That must be eaten.

1. By every *Family*, Christ to be received by every Person.

2. With unleavened bread, Christ & this sacrament is to be received in sincerity and truth, 1 *Cor*. 5: 7, 8:

3. With bitter Herbs; Christ and this Ordinance with bitter repentings.

4. Wholly, all of it must be eaten whole, Christ must be received in all his Offices, Prophet, Priest and King, Christ as the Paschal Lamb must be received, with all his appartenances.

5. In haste; Christ must be received presently without delay.

Seventhly, In the *Subject* that must eat thereof, they were *Israelites*, & those that were circumcised. Those that should partake of this Ordinance ought to be *Israelites* indeed, and Circumcised in their hearts: if they would have benefit thereby. Thus you see the great agreement betwixt those two ordinances: And were the *Jews* bound to observe that; and not believers under the Gospel engaged unto this? Nay, I may argue, ỹ there is great reason why we should be more forward to this duty, in as much, wherein they differ, this more excellent. As

1. In the manner of their signification, the Passover signified Christ that was to come; The Lords Supper, Christ already come.

2. In the duration. The Passover was to continue till ỹ coming of Christ in ỹ flesh. The Lords Supper till he come again in glory, in the end of the world.

3. In the perspicuity and clearness, In the former Christ's Death was signified more darkly, in the latter more plainly.

Now I beseech you see what the Passover was to the *Jews*, & consider what ỹ Lords Supper is to us, & there will appear the same parity of reason, for our receiving of this, as for the *Jews* eating of that.

Secondly, It is the plain Injunction of our dying Lord, that we should do this in remembrance of him, why do you pray? One reason you will give, is because

becauſe God commands; and if you pray becauſe God commands it, and if you muſt then do every thing that God commands you; and ſo this, is it not ſtrictly commanded. Read *Luk.* 2. 19. The whole is commanded. *This do in remembrance of me*, *Mat.* 26. 26, 27. The particular acts are commanded. *Take, eat, drink*, and will you ſay, you will not? will that become a Diſciple of Chriſts, you ſay not, will you not, but you know you do not, and that is as bad.

Thirdly, Chriſt did ordain it for this very end, ℈ believers ſhould have a remembrance of him in the partaking of this Ordinance; we are apt to forget the works of God, *Pſal.* 106. 13. Too apt to forget the benefits we received from God, *Pſ.* 103. 2. But, which is moſt to be wondred at, we are too prone to forget God our Saviour, to forget him that delivered us from the curſe of the Law, by being made a curſe for us; from the wrath of God, by bearing it himſelf; from the ſting of death, by dying for us, *Pſal.* 106. 21. *They forgat God their Saviour*; Oh what memories have we, that can remember our relations, our worldly affair, & forget that God had made us, & Chriſt that did redeem us: Now Chriſt would live in our thoughts & memory, and to heal & help the ſlipprineſs thereof, hath inſtituted this Ordinance, which you cannot partake of aright, but you muſt remember him.

Or will you ſay, you remember Chriſt without this: that you have no need to uſe this ordinance for that end? Why then tell Chriſt ſo, if ye dare? what is this but to correct the wiſdom of your Lord by your own folly? But I tell you, you cannot ſo well remember Chriſt, without this ordinance, as

you

you may by a carefull, frequent attendance upon God in it: for it is not a ſpeculative, hiſtorical remembrance that he did bleed & dy, for ſo the devils themſelves remember Chriſts death: not as a Scholar may remember his notions, but ỹ remembrance that Chriſt would have in your thoughts, is,

1. An *affectionate remembrance*, that the ſight of your eye ſhould affect your heart; that you ſhould ſo remember him, as to love him, and deſire him, and delight in him.

2. A *ſorrowfull remembrance*, that ye ſhould remember him ſo, that your hearts ſhould break, and your eye ſhould weep: when you remember your ſin was ỹ *Judas* ỹ betrayed him: your ſins were the ſpears that pieced his bleſſed ſides, and let out the blood from his holy heart; that were the thorns that crowned him, & the nails that faſtned him to the croſs. When *David* would ſorrow for his ſins, he penneth a Pſalm, which he intitles a Pſalm to bring to remembrance, *Pſal.* 38. And when you would have your hearts to ſorrow afreſh for your pride & unbelief, & other ſins, go to the Sacrament, which is a Sacrament to bring to remembrance; there remember the dignity and innocency of the ſufferer, the greatneſs of his ſufferings. 1. From God 2. From Men. 3. From Devils the cauſes of his ſufferings your own wicked doings, and this will help you to a ſorrowful remembrance of your ſins.

3. A *joyful and thankful remembrance*, you muſt look upon your ſin, and be troubled that you have done that which put Chriſt to death; and you muſt here look upon Chriſt & rejoice ỹ by his death he hath taken away the ſins that you had done againſt GOD.

4. *A fiducial remembrance*, that you may so remember Christ, as to trust in him, and rely upon him, and cast the care of your Souls upon him.

5. *A silence remembring*, and many so remember Christ, as to silence all the clamours of an accusing devil, & an accusing conscience, & every one that would lay any thing unto your charge when you remember Christs Death it will furnish you with suitable supplies to all charges laid upon you. The Devil will accuse you of sins before & since conversion and you cannot deny them; but you may remember Christs death, and say, it is true, I did so, but Christ hath born mine iniquities in his body upon the cross; What now, Oh mine enemy! he will tell you of your sins of omission, of commission and you cannot deny them; But you may reply, Christ hath undergone the punishment ỹ was due to me for them; What now, Oh mine enemy! The law of God wil accuse & curse you for the breaches thereof that you have made, and you cannot deny them, but here you may remember Christ, and say that he hath perfectly obeyed the law, and satisfied for your breaking of the law, & may be comforted: your own conscience will accuse you, but here you may remember Christs Death, and conscience is answered and rightly quieted; Thus the remembrance of Christs Death will answer all charges, *Rom.* 8. 33, 34. And will yet you neglect it.

6. *A sin loathing remembrance*, you will not only mourn for sin, but loath it too; when you do this in remembrance of Christ, you will abhor the knife that killed your father, & the sin ỹ killed your Lord, when you remember him and it. Now you cannot have

have such a remembrance of Christ as this, so well without the Lords Supper, as with it, except you will unadvisedly & wickedly charge Christ with a superfluous institution of a needless means ỹ hath no tendency in it to beget such a remembrance of him in your thoughts: and whom will you delight to remember, if not your Lord? who shal live in your thoughts, if not your Savior & Redeemer: and how will you thus remember him, if you do neglect the means apointed by him for ỹ attaining of this end?

Shal Christ himself bespeak you to do this in remembrance of him, saying, *Do this in remembrance of me.*

First, That came down from Heaven to Earth for your sake, that left the bosome and the glory of my Father, to be clothed in the rags of Humanity for your sake, and will you not do it?

Secondly, Shall he say, Do this in remembrance of me, that lead a life of suffering, from the Manger in which I lay, to the Cross on which I hung, and will you not do it?

Thirdly, Shall he say, Do this in remembrance of me, that underwent a shamefull, painfull, cursed death for your sake, and will you not do it?

Fourthly, Shall he say, Do this in remembrance of me, that was buried and rose again, for your sake, and will you yet neglect it?

Fifthly, Shall he say, Do this in remembrance of me, that go from Earth to Heaven again, to prepare a place for you in glory, and take possession of the heavenly Mansions for you, and will you yet absent your self from it?

Sixthly, Shall he say, Do this in remembrance of

of me, that am going to the right hand of God, to interceed for you, to plead your cause with the Father, and will you yet turn back upon it?

Seventhly, Shall he say, Do this in remembrance of me, who will come again at the last, and openly absolve you, before Angels, Men and Devils, and will you yet slight it?

Eighthly, Shall he say, Do this in remembrance of me, with whom you shal for ever be, with whom you shal for ever live, a holy, happy, blessed life: and will you yet be indifferent whether you do it or no? Nay be backward to it? Oh, seriously weigh these things, and say, though you have not done it all this while, yet now you will.

Fourthly, You are bound to use all means for the encrease of your grace, for the enflaming of your love, the strengthning of your faith, & the renewing of your repentance, and the subduing of your sin, & you sin if you do not: you cannot neglect it, but you increase your guilt; and would it not be better for you to go in a right manner, & have the pardon of your sin sealed to you, & your guilt removed from you, than by a constant neglect contract more guilt upon your Soul? are you not bound to grow in grace? or have you enough already? do you not want more measures and degrees of Faith and Love, and Hope? & can you neglect the means of growth and yet grow? Can you neglect your food, and yet be nourished? or do you not sin, if you do not grow? and do you not sin, if you do neglect the means of growth? think of this.

CHAP. IV.

Containing twelve Questions to these Believers that neglect the Lords Supper.

Let

LEt me proceed to shew you the aggravations of your long neglect of the Lords Supper, I pray you therefore tell me.

Quest. 1. *Is not this to live in neglect of a plain commanded duty? you see it proved to be your duty: and is it nothing to you to live in a known sin? Nay and to plead for it too? as you do for not coming to this Ordinance; it may be it is because you douht of your sincerity, and might not this increase your Doubts, when you are partial in your Obedience to Gods Commands?*

Quest. 2. *Is not this great Hypocrisie to complain of the hardness of your heart, & yet will not use the means to have it softned? to complain of the power of your sin and yet will not bring them to the Cross of Christ to have them mortified & subdued? Is not this great dissimulation, to run to Ministers with complaints in your mouth, & tears in your eyes, because of the prevalency of corruption and yet will not use the means for the farther conquering of them? If it be so, why then do ye complain? If it be so why then will you not diligently & conscientiously use the means, that it might be better with you? Oh come, bring your hard heart unto the blood of Christ, and see if it will not soften it; bring your strong corruptions to this blood and see if it will not weaken them?*

Quest. 3. *Is not this to set light by a special token the love of your dying Lord; the nearer Christ was unto his death, the more lively were the discoveries of his love unto your Soul, and will you take no more notice of it? Methinks Christ, when he was to die, speaketh thus unto his People, you are they whom I have loved, you are they for whom I will do and die: you are they whom I will always think upon, and in whose thought I love to live: and because the hour of my death is come, and*

must go away from you, therefore I will leave you a Memorial of my death and love, that as oft as ye see it, you may remember Me; when you behold it, then think of Me: and was Christ mindfull of your good and comfort in that very night in which he was betrayed, and will you thus neglect and disesteem it? If your most dear and special friend upon his death-bed, had bequeathed you some token of his love, and said, when you behold this, then think of me when I am dead and gone, would you throw it by, and never view it? do not the expressions of your dying friends make a deeper and more lasting impression upon your heart and thoughts? and shall not the words, and entreaties, & commands of your dying Lord?

Quest. 4. *Is not this to disesteem a firm conveyance & assurance of all Gospel-blessings & benefits purchased by the death of Christ? Is not this Ordinance God's broad Seal to confirm unto your soul the great and everlasting blessings of the Covenant of Grace? Would you be contented with the writings for your lands and houses without a seal? or would you not desire a sealing day, and be glad when it comes, that you may be the surer, and your title made more clear? and are not pardon of your sins, and your title to the kingdom of God greater things: and the assurance of those more, infinitly more desireable? or do you doubt you have them not, and yet will not come to have your evidence to be cleared. This Sacrament it is* signum rememorativum *to bring to your remembrance the Passion of our Lord, where he would testifie to your conscience, and assure that he died for you: It is* signum demonstrativum, *a demonstration of his love, where he would assure you that he loves you: It is* signum prognosticum, *or* prænuntiativum, *a prognostick of your future and eternal happiness, where he would*

assure you that you shall undoubtedly be partaker of it, and will you yet neglect it?

Q. 5. Is not this too great a design of the littleness of your love to him? did you love him, would you not desire to be there where he is wont to take his walk? did you love him, would you not desire to eat and drink at his Table? yea to feast upon him? and to be there where you may find him, and where he manifests himself unto them that love him? did you hunger after him, and thirst for him, would you not desire to be there, where you may be filled and satisfied?

Q. 6. Is not this too great a sign of your slighting communion with him? that you do not set so high a price and valuation of fellowship with him? or do you complain that you have it not, & yet wil not come where you may have it

Q. 7. Is not this too great a sign that you set little by the comforts of the spirit, and the warming joys of the holy Ghost? Is it not here, that God doth shed abroad his love into the hearts of true believers? and send them away with their hearts full of joy, and their mouths of praises? or do you complain you have no comfort, and that you are a stranger to spiritual joy, and yet will not come, where you may not only have a taste, but drink full draughts of the Well of Consolation?

Q. 8. Is not this to grieve the spirit of God, and to make him more angry and displeased with you, and to withdraw himself farther from your soul? Can God take it kindly at your hands, when he hath killed the fatted Calf, and made ready his Marriage Supper, & sent his Servants forth to call you and invite you, and you turn your back upon it? do you not provoke him to leave your hearts to greater deadness, and let you go sorrowing to your Grave, and never let you taste of the sweetness of

these

these comforts till you get to Heaven? or how can you complain, that God departeth from you, when you will not come nearer unto him? that he withdraweth from your Soul, when you withdraw from your duty.

Q. 9. Is it not too great a sign that when you did receive it, you tasted not of the sweetness of it; & that you missed of the comfort and the benefit of it, that you have since so long neglected it? do you think you have not cause to repent of your former receiving, when it did not leave an earnest longing in your soul to come again? was it possible for you to meet with God, and taste the sweetness of the fulness of Christ, and not desire and long for the like opportunity again? Had you experimentally found the reaching forth of your love to God, and desires after him, and have tasted the sweetness of such actings of love and joy, could you have abstained so long?

Q. 10. Is it not all one to you, if there had been no such Ordinance appointed? What is it to you, if you receive it not? If it be a Sacrament to others, yet it is not to you? If it be a Seal to others, yet it is not unto you, that live in the neglect of it. The Lamb was not the Passover, but the Lamb killed, and roasted, and eaten was the Passover. Nay, let me tell you, it had been better for you if Christ had not ordained it at all; for you could then but have been without the benefit of it, and so you are now, while you do neglect it: but then you would have been without that sin and guilt that now you contract by the forbearing of it.

Q. 11. Is it not great unthankfulness in you thus to live in the neglect of it? can you be thankful unto Christ for adding seals unto his Covenant, while you omit it? Have so many souls unfeignedly blessed God for this institution, and will you be guilty of too great ingratitude?

Q. 12. Do you know what it is that you have lost by neglecting of it? and might it not have been much better with you in your spiritual condition, if you had frequently attended upon God therein? If there be any thing in the law and gospel to awake you first, and comfort you afterwards, this Ordinance would have done it. Here you might have seen the desert of sin, and the evil of transgressing the law of God, to rouze you out of your spiritual security; here you might have had the cordials of the gospel to have comforted and revived your swooning soul under the affrightments and terrors of the Law; if there be any thing in the wrath & love of God to work upon your heart, here you might have seen lively discoveries of both; of Gods wrath against sin in the death of Christ, of Gods love toward the sinner in the death of Christ: Oh! you cannot tell what you have lost by omiting of it, what grace you have lost, what comforts and joyes you have lost, that others have found in the frequent and conscientious use of this ever to be praised ordinance.

CHAP. V.

Containing some Doubts of weak Christians that hinder them from receiving the Lords Supper, with a resolution of those doubts.

Doubt. *BUt you say, you question your right unto the Lords Supper, because you fear you are yet in a natural condition, and this is Childrens Bread; it is Bread of Life, and belongeth only unto them that are living Christians, that have indeed the Life of Grace.*

Sol. 1. Either this is so indeed, or it is not: and let it be what it will, you do undoubtedly sin; if you be not fit, that is your sin; if you be in your natural condition, that is your sin as well as your misery: and one sin will never excuse you from another:

if

if it be ſo, why do you not forthwith look after Chriſt, and be fitted for it, and then come?

2. But do you not proceed upon a great miſtake? for I hope better things of you, and things that accompany Salvation, therefore I beſeech you in the fear of God, after due debate and ſearch into your own Soul, anſwer me theſe Queſtions.

Firſt, Do not you ſee your ſelf utterly loſt and undone? do you not ſee your miſery out of Chriſt?

Secondly, Are you not ſenſible of the ſins that brought you into this miſerable condition? Is it not the burden your ſoul groans under, and would willingly, heartily willingly be eaſed of it, as ever Sick man was of his Sickneſs, or Priſoner of his Chains? doth it not grieve you, that your ſins have been committed? and if they were to do again, by the grace of God you would not do them?

Thirdly, Do you conſcientiouſly practice whatever you have been convinced is your duty, & dare not omit it when you know it? do you give your ſelf to Prayer and Meditation, and other duties? and yet do you ſee the emptineſs & the inſufficiency of them to juſtify you in the ſight of God, & as you dare not omit them, ſo you dare not reſt in them, nor rely upon them, becauſe you ſee your prayers have need of pardon, & your tears have need of being waſhed in the blood of Chriſt? & you do get out of your ſelf, and ſeek for ſalvation in another. And therefore,

4*ly*, Do you not unfeignedly deſire after Chriſt, & hunger, & thirſt for him & his righteouſneſs? are you not willing to accept of him upon any terms, upon his own conditions, for your Lord & Savior? are you not willing that he ſhould ſanctifie as well

as save you? and bring you to obedience, as well as unto glory! doth not your judgement value him above all? and you will choose him before all? and are not your affections of love, & desire, & joy, set upon him? If you doubt whether you love him, yet tell me whether you will love him; *If you would you do.* If you doubt whether you have received him, yet tell me whether you are willing, unfeignedly willing, to take him upon his own terms, & choose him for your treasure, & your happiness, & your chiefest joy? *If you are willing thus to receive him, you have received him,* & so you are habitually prepared for this ordinance, & ought not to continue in y neglect of it.

Doubt. *You say upon serious search, and find you are willing upon any terms to accept of Christ, you would have him to be your Lord and Saviour, you are willing to be his, to be ruled by him, to be made like to him, to have communion with him; but you fear Christ is not willing, you believe he is able to help & save you, & to give you grace & glory, but whether he be willing you do not know.*

Sol. 1. *That you should be willing, & not Christ, is impossible:* For as much as your willingness to accept of Christ, is a fruit of Christs willingness to give and bestow himself upon you: I pray you tell me, is real and unfeigned willingness to be holy, to be like to God, to be in all things guided & directed by the spirit, & the word of God, a flower that grows in natures garden? Is not the will of man the great rebel against God, & the great opposer of the work of grace? Is it not the complaint of Christ against natural men that they will not come to him, tho' thereby they may have life? *Joh.* 5. 40. How oft would I have gathered you, & you would not, *Mat.*

23: 37:

23: 39: You must therefore know when the will is subdued, the greatest enemy in your soul against Christ and Grace is subdued; and indeed when the will is wrought upon to chose Christ to be willing to receive him, the work of saving Conversion is wrought in that Soul.

2. Do you say, you are willing, and Christ is not: *That is your intollerable pride, so to think and speak.* It is usual w many dejected souls y complain of their own unworthiness, & vileness, & sins, that loath & abhor themselves for their sins, the great work of humiliation, that yet have this unsufferable pride remaining in them, y they are willing, but Christ is not. Indeed, have you such good thoughts of your self, & such low, & mean, & bad thoughts of Christ? Is it not pride enough in you, to have better thoghts of your self, than of other of your fellow-christians: but must you have higher thoughts of your self, than of your Saviour? Or do you say you are worse than others, & yet in this advance your self above God and Jesus Christ? It may be you never perceived so much pride to be at the bottom of such conceptions & expressions, that you are willing, but God is not willing, but Christ is not willing. Oh proud creature! proud sinner! proud mourner! is not this to have too high and proud thoughts of your self, to think you are more willing to receive good, than God is to give it? to be good, than God is to make you so? Is it possible that a sinner that by nature is a bitter enemy to goodness & holiness, should be more willing to be made good and holy than God that is by nature good & holy, & a lover of it, should be to make men so? Oh fall upon your knees, and

let

let those tears that you shed in lamenting your sad condition, that God is not willing to be yours, when you are willing to be his, be better spent in weeping for the pride of your heart, in thinking you are willing to receive Grace and Christ, and be not willing to bestow himself and it upon you.

3. If this might be, that a soul may be unfeignedly willing to accept of Christ upon his own terms, & yet perish, then at the last day some might plead appeal to God: *Lord, I was willing to be holy, but thou wast not willing to make me holy. I was willing to receive thee upon thine own terms, but thou wouldst not give thy self unto me, no not upon thine own terms; and I am not damned, because I was not truly willing to be sanctified and renewed, but because Christ would reject me, willing to come to him.* But there shall not be a man that shall dare to open his mouth in this manner unto Christ at the last day.

4. But this will be manifest that Christ is more willing than you, in that *he did die more willingly for you, than you can for him*: He did die more willingly to make you holy, than you can for holiness sake, or for his sake when you are made holy: hath he died for you to purchase holiness, & grace, & glory for you, & yet will you think that you are willing, and not Christ? Nay, Christ was more willing to die for you, than you are to live to him, & was he not yet willing? when think you Christ is not willing, think upon the sorrows, the shame, the sufferings he endured in his body, in his soul, how he sweat as it were great drops of blood: Nay bled & died for you, & then say no more you are willing, but Christ is not.

Doubt. *But you will reply, if Christ died for me, I should*

should not doubt but he is willing to give himself, & his grace, & his kingdom to me, but that is my fear, in that I am not satisfied: and therefore I cannot in the sacrament commemorat his death, because I cannot see he died for me

Sol. 1. If you be one of *Christs people*, then he died for you, he died to save his people from their sins, *Mat.* 1.12. And you are one of his people, if you are made willing in the day of his power. *Psal:* 110:2: *Thy people shal be willing in the day of thy power:* Are you therefore willing to forsake every known sin: willing to perform every known duty? willing to bear every burden he shal lay upon you, willing to be what he would have you be, then you are one of his people, and you may be sure he died for you in particular.

2. If you are one of *Christs friends* then he died for you. and you are his friend if you make conscience of doing whatsoever he commands you, & are grieved where you do come short, *Joh* 15. 13, 14.

3. If you *are dead to sin*, you cannot be mortified to sin, if Christ had not been crucified for you; Sin had never been dead in you, if Christ had not died for you, *Gal.*6.14.

4. If you *live to Christ*, Christ died for you: if it be your care to walk in his ways, to do his will, and make him your end, and his glory your aim in all your actions are in the general scope of your life, *Gal.*2.20. 1 *Pet.*2,24. 2 *Cor.*5.15.

CHAP. VI.

The second Conclusion shewing that Believers must often receive the Lords Supper.

THat it is the duty of the Disciples of Christ often to partake of the Lords Supper. Bap-

Baptiſm is but once to be adminiſtred, but the Lords Supper is often to be received: the frequency of it is not determined, often it muſt be, how often is not expreſſed: if you had opportunity every Lords day, & you redeemed and improved it, your ſoul may thrive & grow the more in grace & holineſs: meals which are for nouriſhment muſt be often, you often eat, & you often drink for the nouriſhment of nature, and yet it is not told you how oft you muſt eat, how oft you muſt drink, but the ſenſe & feeling of the want of your food will direct you unto this: So if you have but a ſenſe and feeling of the want of this Ordinance, and the things that are there to be conferred upon Believers that would guide you to a frequent iteration of this Ordinance. Conſider therefore,

Firſt, Do you not often ſtand in need of being waſhed in the blood of Chriſt: Do you not often defile your ſelf, and gather filth upon your Soul: and ſhould not you often apply your ſelf to the Fountain of the cleanſing bloud of Jeſus Chriſt.

Secondly, Do you not often blot your evidences, & diſturb your peace? and have you not need of the frequent uſe of that ordinance, wherein God might renew your evidence, and ſpeak peace unto your conſcience; do you not often contract guilt, and ſhould not you oft come to have your pardon ſealed and confirmed to your ſoul in the bloud of Chriſt?

3*dly*, Do you not often need ȳ means of ſpiritual warmth & quickenings? Are you not often dull, & often dead, and often lukewarm? and do not thoſe ȳ are often ſick, often need their Phyſick to purge and make them well? if you are ſometime warmed

in

n an ordinance, doth not your affections abate again hat you have not that livelineſs of affection, nor hat reviving joy, which in the actual performance of the duty you did find; and is it needful to exhort you that have found the benefit of this Ordinance, to go often to it: Let the experience of what you have found in it, and the want you do ly under the ſeldom approaching unto it, quicken your deſires after a frequent attendance upon God in it.

4*thly*, Do you not often need ſo great an help for the breaking & ſoftning of your heart; for the renewing of your repentance for ſin? and ſtrengthning & confirming of your reſolutions againſt it; is not your heart too apt to fall in love w ſin, and to renew its league w ſin, do you not often need to be put in remembrance of Gods diſpleaſure againſt it, his hatred that he bears unto it, & the dreadful effects & deſerts thereof? and is not this done more livelily in the Lords Supper: Gods diſpleaſure againſt ſin is more diſcovered in the death of Chriſt, than in turning the Angels out of heaven, or *Adam* out of paradiſe; or in the deſtruction of the Old world, or in the burning of *Sodom*, or in ẏ damnation of innumerable unbelieving & impenitent perſons.

Fifthly, Do you not often need ſo great an help for the encreaſing of your love to God and Chriſt: do you often complain that you love God no more, and will you not more often uſe this ſo great means for the encreaſing of your love.

Sixthly, Do you not often need ſo great an help for the ſtrengthning of your faith & hope, that you may be more able to make a particular application of Chriſt & his benefits to your ſoul, and to have

a more lively hope of the Kingdom of Heaven.

7*thly*, Do you not often need so great an help to put you In remembrance of your Lord Jesus? are you not too apt to forget him and his love in dying for you? is he so much in your thoughts as he doth deserve, or is it enough to have some occasional thoughts of Christ, or should you not more solemnly dwel in your meditations upon him, & doth not ȳ nature & the end of this Ordinance lead & help you to fix your thoughts more permanently upon him, when you see how he was crucified, & died for you.

Eighthly, Do you not often need so great an help to make you more thankful, for the matchless love wherewith he hath loved you, and the unparallel'd blessings he hath purchased for you, and conferred upon you. Is it not a shame & sin, you are no more in praising God, & rejoicing in him for such priviledges that were procured by the bloud of his only Son, and your dearest Lord? And can you sit at his Table, and not have your Soul raised in the highest admiration of his love, and mercy to you.

Ninthly, Do you not often need so great an help for the getting and maintaining of more intimate communion ẅ God, and fellowship ẅ Jesus Christ: is it not here that God doth abundantly let forth himself into his peoples hearts: is it not here, that Believers feel the goings forth of their hearts in love unto him, and desires after him, and delight and joy in him; do you complain you have so little of God, and will not more often go where you may receive more influences from him.

Tenthly, Do you not more often need so great an help for the closer knitting of your heart unto the people

people of God in greater affection and love unto them: Do you love them as you ſhould? or is there not too great an alienation of your heart & affection from them, or doth not this ordinance which ſhews you ȳ love of Chriſt to all his people, incite them ȳ attend upon it, to imitate the Lord Jeſus in loving of them, ȳ we ſhould love one another as he hath loved us: when we ſee we are *one bread*, & redeemed by one *Lord*, & fed at one *Table*, and are waſhed in the *ſame blood*, and enjoy the *ſame priviledges*, & are here aſſured of the *ſame inheritance & glory*; doth it not engage us to be of one heart, & to be kindly affectionate one to another, as Chriſt was to us all; tho' it is to be bewailed ẅ tears of bloud, ȳ this ordinance which ſhould have cemented us in love, & ſodored our hearts together, throgh our corruption hath been the occaſion, not ȳ cauſe of great breaches & diviſions in the church of God.

Thus, if you ſeriouſly conſider your own frequent wants, & often reflect upon your often need of this ordinance, you will ſee ſufficient reaſon for your often participation of ſo frequently needful ordinance

CHAP. VII.

Third Concluſion proving we are to give great diligence to prepare our ſelves for the receiving of the Lord's Supper.

THat whenſoever you are to partake of the Lords Supper, you are to be painſull and ſerious in making preparation for it.

The preparation muſt be for theſe reaſons, which you may lay to your heart, and find them to be quickning motives to ſtir you up thereto.

First, From the preparation they were wont to make for the Passover under the Law, 2 *Chron.*30.3. *They could not keep it at that time, because the Priests had not sanctified themselves sufficiently:* They did for *a while* defer it, till they had made more preparation for it: and after their diligence to prepare, they prayed for ȳ pardon of their imperfect preparation 2 *Chron.*30.18,19. *The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary:* If any man were unclean he was to stay another month, & then eat it, *Num.*9.13,11.

That they prepared for the Passover, appears by,

1. The actions they did before the Passover.

2. The discourse they had with their children before the Passover.

3. The time they took up before the Passover.

First, From the actions before.

First, Before they did eat the Passover, they were to cleanse their housholdstuff, their vessels and utensils from all leavened bread, that none may be found in them nor cleave unto them.

The parallel is, before we eat the Lords Supper, we must cleanse our hearts & lives from all known sin, that we allow our selves in no known wickedness, ȳ we do not drive a trade often, nor be drudges to the devil, nor factors for hell, we may come w many sins, *bewailed, striven against, & groaning under them*, but not with one sin *allowed & approved of*.

Secondly, Then they made a stricker search after any bit of leavened bread, by lighting a Candle, and looking into every little corner and chink in the house the night before the Passoyer.

The

The parallel of this, is, a closer searching of our hearts, by lighting ỹ candle of conscience at the fire of Gods word, & looking into every room & corner of our hearts, lest there should be any sin lurking in our souls, & remaining undiscovered: we should enquire after the sins in our understanding, will, affections; what is amiss in our love, delight, joy, *&c.*

Thirdly, Then having found the reliques & fragments of leavened bread, they cast it out: that they would only not use it, but not have it in their sight, that they may not set their eyes upon it, nor look towards it, or would burn it till it were consumed.

The parallel of this, is, the casting away of our sin, when by diligent search we have found it out; we must not find out sin to indulge it, but to forsake and kill it: not to have our hearts to hanker after our sin, when we come to the Lords Table.

Fourthly, They had a form of words for the cursing of that leavened bread which they could not find out, *viz. All the leaven that is in my power, whether seen by me, or not seen, cleansed by me, or not cleansed; let it be nothing, lest it be esteemed as nothing: as the dust of the earth let it be scattered and destroyed.*

The parallel of this, is, the disowning of every sin seen or not seen, after this manner, *Lord, if there be any sin in me, which after all the searching of my heart I have not found out, let it be accursed, let it be as nothing, as the dust of the earth, if there be any sin in me which is not dealt severely with, it is not because I love it, but because I could not find it.*

Secondly, From the discourse they had before they came, appears they did prepare for it. This was betwixt the Father and his Children,

1. The Children enquired what is *the meaning of this ſervice?* Then the Parents anſwered, it is the Lords Paſſover, who paſſed over the houſes of the Children of *Iſrael* in *Egypt*, when he ſmote the *Egyptians*, and delivered our houſes, *Exod.* 12.26,27.

The parallel of this, is, that chriſtians ſhould diſcourſe together, or ſpeak unto themſelves in holy ſoliloquy, *viz.* What is the meaning, O my Soul, of this ſervice, of this love of Chriſt in appointing this Holy Ordinance? What doth it bring to thy remembrance, O my Soul? And here you have occaſion of expatiating in the whole method of God, in exalting the freeneſs of his grace in mans redemption. *O! what meant my deareſt Lord in ſheding of his blood & ordaining this for the commemoration of it! Surely it was, Oh my ſoul, to deliver thee from miſery, to make thee partaker of his grace and love, and to Seal it to thee, and make thee to rejoice in the remembrance of it.*

2. The Children ask, *Why do we eat it with bitter herbs?* The Parents anſwered, becauſe the *Egyptians* made the life of our fathers bitter in *Egypt*, that they may be ſtirred up to greater thankfulneſs unto God.

The parallel of this, is, that we ſhould reflect upon our ſins, which made our lives bitter while we lived in them, and that now we ſhould taſte more bitterneſs in our ſins, than we ever found ſweetneſs, pleaſure and delight therein.

3. Why *do we eat with unleavend bread?* The Parents were to anſwer, becauſe the dough of our Fathers had no time to be leavened.

The parallel of this, is, that we muſt make haſte to Chriſt, and eat his New-Teſtament-Paſſover, with

with the unleavened bread of ſincerity & truth; that we muſt not delay to come out of ſpiritual *Egypt*, nor go to Chriſt in hypocriſie, but in truth.

Thirdly, From the time there was betwixt the taking & the killing of the Paſchal-Lamb: the Lamb was taken the tenth day, and killed the fourteenth day of the month, *Exod.* 12.3.& 7. & it is received as a tradition among the *Jews*, that for the duration of thoſe four days, the Lamb was tyed to their Bed-poſts, that in the evening when they went to bed, & in the morning when they aroſe, & in the day time, when they were private in their chambers, the ſight of the Lamb might affect their hearts, & put them in mind of the work they were to do, and bethink themſelves of the greatneſs of Gods mercy towards them, in delivering them from *Egyptian* bondage.

The parallel of this, is, that believers before the Lords Supper, ſhould take a competent meaſure of time to bethink themſelves of the love of God, in delivering them from ſin and hell infinitely worſe than *Egyptian*-bondage, and prepare themſelves to commemorate the death of Chriſt, and be partakers of the great bleſſings that at the Lords Table true Believers have conferred upon them.

It is not ſufficient to ſpend an hour the night before, or in the morning you are to approach unto it; but ſome days before to have it in your thoughts, that you may conſider the grearneſs of the work you are to go about.

This example of the *Jews* is cogent unto us, for as much as the Lords Supper is not inferiour to the Paſſover.

1. Neither in the *Inſtitution* of it; the Paſſover

was by Gods Ordination, and so is the Lords Supper: but God appointed that by *Moses*, but this was by Christ himself, in his own Person.

2. Not in the signification of it; that, to put them in remembrance of their deliverance from *Egypt*, and Typically from Hell: This puts us in remembrance of the love of Christ, in bringing us from misery, and freeing us from torments infinitely worse than *Egyptian* slavery.

3. Not in the use & end of it, this being a seal of the covenant of grace, to convey to believers an assurance of the blessings of the Covenant of promise.

4. Nor in the *manner* of its signification; that, a sign of Christ that was to come and suffer; this, that Christ is come and hath already suffered.

This is my first Argument why, and Motive that we should approach to the Lords Supper, after painfull and serious preparation. *No Preparation, no participation.* It is not the putting on our finer cloaths on a Sacrament day, but the trimming of our hearts that God expecteth at our hands.

The second Argument for preparation for the Sacrament, is taken from the *Author* of it, which is God: the more he that doth invite you to this table is your Superiour, the more you prepare your selves to go sit down thereat, more than if he be your inferiour, or your equal. God is infinitly your Superiour: consider what this GOD is that prepares this Banquet for you, and prepare for it.

1. He is a Great and a *Mighty God*, a God of inconceivable Majesty, and transcendent Glory, whose perfection is infinitly above the most raised apprehensions of Angels & Men. & would you go unto the Table

Table of a great King w filthy hands, & in your rags? & would you go to the Table of the great King of Heaven and Earth w a filthy heart, and in your sins.

2. He is a Pure and an *Holy God*; indeed every thing here is holy, the *signs* are holy signs, the *things signified* are holy things, the *ends* of the institution are holy ends; and the *Author* of it is the holy God: and shal our hearts only be unholy? the very externals and utensils about it are and should be clean; the Cups are clean, the Cloth is clean, else you would be offended, and should not your heart be clean? If not, will not your God be offended.

3. The Author of this Ordinance, is a *God of infinit jealousie*, & he is most jealous in the matters of his worship: in the second command, which sets forth the manner of God's VVorship: he makes himself known by this Attribute, y he is a jealous God, & if his jealousy should be kindled against you at his table, it wil be uncomfortable, it wil beterrible to you

4. The Author of this Ordinance is an *omniscient God*, & cannot be deceived; if there be but one among a thousand y receive unworthily, his eye will be upon him, he knows his name, and sees where he sits: God knows the frame of his heart, he knows your end why you are there, and what your diligence was before you came, then come prepared.

The third Argument for diligent preparation, is taken from the *matter* of this Sacrament, the more excellent & noble any thing is, the more hainous is the abuse thereof. If a servant break & spoil some earthen pitchers, his Master may more easily pass it by; but if he take his Jewels & his precious Pearls, and cast them in the kennel, and bury them in the

Dunghill

Dunghill, he will be more difficulty pacified. If a man ſhal deal unjuſtly ẅ another, it will be diſpleaſing unto God; but if he ſhal deal unworthily with his Son, he wlll be provoked: if you ſhould abuſe your common bread and drink, which God daily gives you for your ordinary repaſt & nouriſhment, you commit a Soul-damning ſin, but you prophane theſe ſpiritual Dainties, without repentance, your damnation will be aggravated.

Here you have to do with bloud, & *then*, if ever you ſhould be ſerious; but moſt of all, when it is the bloud of God. Conſider before you go, that you are to have to do *with the bloud of Chriſt*, and let that quicken you to preparation.

The fourth Argument for diligent preparation is from the *Subject* that is to be partaker of it, as we may be conſidered in a two-fold ſtate or capacity.

What we were. What we are.

Firſt, Every man is born unfit for the Lords Table: We were enemies to God, and therefore except we will come in our enmity to God, we muſt prepare & fit our ſelves by being reconciled unto God: we are *born* ſpiritually dead, and it would not be ſo loathſome a ſight to us to have a dead corp full of plague-ſcres ſet down at our Table as a Man dead in ſin to ſit down at Gods Table, is loathſome unto God: *Where there is no life, there is no appetite, and where there is no appetite, there is no actual preparation to this duty.*

Secondly, Such as are *truly converted, may yet be indiſpoſed for this duty*; therefore there muſt be preparation. It is not every one that hath true grace, is preſently to be judged *actually* fit for this Ordinance

mnce: as a man that is asleep, is a living real man, but yet he is not fit to eat, and drink, & converse w men; so a man may have faith, and love, and hope, & yet not be fit for this duty, if his faith be asleep, and love and hope be asleep: for *a man that is a worthy receiver might receive unworthily*, my meaning is, that one that is habitually prepared, by having the truth of grace, may receive amiss, by being not actually prepared by the drawing forth of his graces into act & exercise; and how much time must be spent in fervent prayer, in holy meditation, and other duties, before you can feel the actings of faith & love, desire and delight in God, before you can bring your heart to be broken for your sin, *&c.*

Fifth Argument for preparation, is taken from the *consequence*, which will be answerable to our preparation, or neglect thereof; which will be either bad or good: for though God doth not bestow the great things in the Sacrament for our preparation, yet he will not give them without our preparation.

First, The Consequents of coming unprepared will be very dreadfull.

1. *Such do fearfully increase their guilt, in a very high degree*, in making themselves guilty of the body and bloud of Christ, though not as an *actor* in his death, yet virtually as an *abettor* and *consenter*; for *an unworthy receiver is a Christ-murderer*, as he that defaceth the Kings picture, doth reflect upon his person. He that dares rush upon the Sacrament with *reigning sin* in his heart, would be a *Judas* unto Christ if he were personally upon Earth; and had *Judas* his opportunity, temptations, & other circumstances: he would wash his hands in the bloud of Christ that comes

comes, but not to have his heart washed in the sacrament, 1 *Cor.* 11.37 And will you *so come*, to have your sin increased, in stead of having of it pardoned.

Oh what a crying sin is *blood guiltiness*, tho' it be but the bloud of a common man: but what will it be to be guilty of the bloud of the Son of God? Did not the bloud of *Abel* cry against *Cain* for vengeance? Oh what a *voice* and *cry* will there be then in the bloud of Christ! and will you have the bloud of Christ cry against you, in stead of *pleading* for you? Nay, you will sin more than many of the *Jews* that did actually crucifie him, for many of them did it ignorantly, for had they known him, they would not have crucified the Lord of glory, 1 *Cor.* 2.8. But you know & acknowledge him to be such, & yet will be guilty of his bloud: they did it in his state of humiliation, but you do it in his state of exaltation. It would have been better for *Judas* if he had not been born & it would be better for you if you never received.

2. Such *draw down great judgments upon themselves*; and no wonder if great guilt & great sin be followed with great judgements; for God will proportion mens sufferings to their sinnings. *He that cometh without the wedding Garment on his Soul, shall go away with a curse upon his head and heart.* Consider,

2. Such *deserve eternal torments, and the damnation of Hell*, 1 Cor. 11.29. *He that eateth and drinketh unworthily, eateth & drinketh damnation to himself*: Not to another that partaketh with him, *eateth damnation!* Oh what a dreadfull Morsel is damnation! Whence you see the reason why the devil puts on many drunkards to be so eager after this sacrament, it is that they may drink their own damnation, there

is *death to him in this Cup*. The word κρίμα as well as κατακρίμα, is rendred damnation in other places, *Job* 3.17. 2 *Thes.* 2. 12. Yea, this might be the case of a child of God, that he may deserve damnation, tho' not to be (through repentance) *actually condemned*, Damnation is the *desert of this sin*, tho' not the *portion of the sinner*, that is brought to repentance for his sin. God may send an hypocrit from the Table unto torment. The same *Red-sea* that was salvation to the *Israelites*, was death & destruction to the *Egyptians*. *Eateth damnation!* Oh what a dreadful word is this *damnation!* And ℣ when a man comes to be partaker of a Savior. Take heed what you do, when you receive damnation is not a business to be jested with, nor the sacrament a work to be trifled at. *Adam* did eat his own death, and so may you your own damnation.

3. Such *provoke God to inflict upon them oftentimes heavy and dreadfull punishments in this life*: so that tho' God will not send a Believer to *Hell* for this his sin, yet he might send him to his *Grave* for this sin, 1 *Cor.* 11.30. *For this cause many are sickly among you, and many weak, and many are fallen asleep.* It is thought that God sent a plague among the *Corinthians* for profaning the Lords Supper. It is not usual with people in their sickness to reflect upon their unworthy receiving, as the cause thereof: they say, such a time I did over-heat my self, and caught cold, and so my sickness came; but not, I went to the Lords Table in my sin, or without actual preparation, and so my sickness came; If unworthy receivers had no love unto their Souls, yet for the love they bear unto their Bodies, they should be perswaded

perſwaded to forbear till they be prepared: If damnation and hell being out of ſight will not affect them, yet death and the grave, that is a nearer Object, methinds ſhould. O how carefull ſhould we be to prepare for that, which elſe might *be death to our Bodies, and damnation to our Souls*?

4. Such *provoke God to take away this Ordinances from them.* Gods own People by abuſing of this priviledge, might forfeit the opportunity of approaching unto it: as a father, when he ſeeth the children abuſe their food, may call his ſervants to take away & ſet it up, till they ſhal prize it more & uſe it better.

Secondly, The good conſequences are very great, if you rightly receive it, with due preparation and care; and is not that your end in coming to it, that you may be better for it? He that aimeth not at his ſpiritual advantage in ſubordination to, & conjunction ẇ the glory of God, comes he knows not why: and to come *for this*, without preparation, is to ſeparat betwixt the end & the means. Conſider,

1. Such as come in a right manner, *ſhall receive more from God when they come*: The time of preparation is your ſowing time, when you ſhould ſow in tears, & time of receiving is your reaping time: and he ẏ prepares negligently ſhal reap ſparingly; he that prepares diligently, ſhal reap abundantly. For,

1. Such ſhal receive *more grace* from God; they ſhall come away with more love to God, with more deſires after God, with more faith in Chriſt, and hatred to their ſins.

2. Such *ſhall receive more comfort, and peace, and joy in the holy Ghoſt.* If you ſorrow and weep before you go, you ſhal come away with your heart full o

joy

joy, and your mouth full of praiſes. When you have been formal & lukewarm in your preparation, your heart hath been dull & dead in, & after your receiving; but when lively and diligent, God hath ſpoken peace unto your conſcience, and aſſured you of the pardon of your ſins, and ſent you from *his* Table to your *own* with a joyfull heart, & with a cheerfull countenance.

3. Such *ſhal be more acceptable and welcome unto God:* What you have done aright, he will graciouſly accept, & wherein you failed he will freely pardon: then the *Father* will bid you welcome, & the *Son* will bid you welcome, & the *Holy Ghoſt* wil bid you welcome, when you have been weeping and mourning in ſecret for your ſin, whereby you have crucified the Lord of Life; when you have been begging at the Throne of Grace, Lord, give me a ſpiritual appetite after this heavenly food: Lord give me power againſt my pride, & paſſion, and earthly mindedneſs; after you have been ſearching into every corner of your heart, that you may find every *Achan* in your ſoul: God will ſay, *Yonder is a ſoul that hath taken pains with himſelf in ſecret, and hath cryed unto me for a gracious acceptance of his perſon and performances, and now he ſhal find that he is welcome: for I will ſend forth my ſpirit & comfort him, I will give him my grace and quicken him, I will give him my Son and ſatisfie him.* O it will be ſweet to have God to ſmile upon you at his Table: But to have him frown when you are there, will be uncomfortable: and to have him withdraw, will make your duty to be unprofitable. Could you take delight at a mans Table if he frown upon you for e-

very morsel that you eat? And will it not be worse when you take the bread, *then* to have God to from? and when you take the Cup, *then* to have God to frown, & say, Friend, how came you in hither amongst my Children, when you have not on the wedding garment? or if you have Grace, yet have not endeavoured by painfull preparation, to have it drawn forth into act and exercise.

Sixth Argument, *God makes great preparation for us in this Ordinance*: therefore we should make great preparations when we come to partake of it, and shal not we be preparing to receive what GOD is preparing to give? Doth the great God make preparations to entertain poor sinners at his Table, & shal we come rashly & carelesly to it, *Mat.* 22. 4. *Tell them that are bidden, Behold, I have prepared my Dinner, my Oxen and my Fatlings are killed, and all things are ready.* Oh what delightfull words are these! Oh! that they were delightful to my soul! Oh how refreshing are these things prepared! and how sweet is the invitation of God to us to come & be partakers of them! Justice might have prepared torments for us, but behold, mercy hath prepared precious priviledges for us! Oh what great things were to be done, that this supper might be prepared for us! The Son of God must come down from heaven to earth, & become the son of man, he must suffer & bleed, & die, & have his garments dyed in blood, ẏ this ordinance might be prepared for believers. Besides here are great things prepared to be given to such as do prepare to come rightly to it; here is pardon of sin prepared for you, here is peace & comfort prepared for you; here is

further

further *increase* of grace prepared for you: but where are your preparations to receive them? here is merit ready to justifie you; here is blood ready to wash & sanctifie you; here is righteousnes ready to be imputed to you: but is your faith ready to receive them? Is your *love* ready to be acted towards this God ȳ hath made them ready for you? Is your heart ready to give thanks & praises to this God ȳ will bestow these things upon you? Or will you give occasion to your God to complain of you, & say, I am ready to give increase of grace to yonder believer, but he is not ready to receive it; he hath not enlarged the capacity of his soul, by getting greater hungring and thirsting after it: I am ready to give him peace and comfort, when his Soul wants both peace and comfort, but yet he is not ready to partake thereof.

But if you come in your sins, great and terrible things are prepared for you; a heavy charge is drawn up against you, ȳ you do abuse ȳ blood of Christ, that you crucifie the Lord afresh, & conscience is ready to accuse you, the Law and Gospel ready to condemn you, Satan ready to seize upon you, Death and Judgement ready to invade you, & Hell ready to torment you, and this is dreadfull.

Seventh Argument, *God looketh for great entertainment in our hearts, and at our hands*, & therefore we should prepare for him: God welcomes you unto his Table, and you must welcome God into your heart, and both require preparation. When you expect some Nobleman to come into your house, what preparations do you make for him? your house is cleansed, your best furniture brought

forth, and all your ſervants ready to attend him, when you come unto a Sacrament, the great God is to come into your heart, therefore ſet open the everlaſting gates of your ſoul, that the king of Glory may enter in; and let every room in your heart be waſhed & cleanſed, & hung wth the tapeſtry & embroidery of the ſpirit; and let all the faculties of your ſoul, & graces in your heart, be ready to attend him. Let love receive him, let faith eye him, and your Soul have converſe and communion wth him.

Eight Argument, *The many duties that here in order are to be performed, and the many graces that are here to be exerciſed, call for diligent preparation.* If you were to perform any of thoſe duties ſingly which you are here to do jointly, it is your duty to prepare for each of them. Here ſometime you are to pray to him; here ſometime you are to be imployed in praiſing of him, here ſometime you are to hear from him, & here ſometime you are to medirate upon him, & upon the great work of mans redemption; and will you not prepare for all theſe duties, which are ſo hard & difficult rightly to be done? Here your heart is to be broken and to be bound up; here your Soul is to have a mixture of affection of joy and ſorrow; ſorrow, that you ſinned, and by your ſins did bring all this ſorrow and ſufferings upon your Lord: joy, that your Lord would die and ſuffer for your ſins, here you are to love him, and to hate your ſins; here you are to receive him, and apply him, and all his priviledges to your ſoul. And do not ſuch great things as theſe require your greateſt preparation?

CHAP.

CHAP. VIII.

Containing several Questions to excite us to greater diligence in preparation.

BUT because our hearts are too apt to do the greatest work with slightness, and where there should be the greater care & diligence; I shal further add a few considerations to your mind, where with you would do well to urge your heart, whenever you are to go unto this ordinance: In ȳ fear of God, I beseech you answer these following demands

Quest. 1. *What if you were to die this day, what preparations would you have made then?* The same you are to make when you are to receive the Lords Supper

Two things especially concern a man to get before he dies & look what degree of necessity there is of both for a mans death, the same proportion of necessity there is of both, for the Lords Supper.

2. *It doth concern a man before he die to get truth of grace*, that he have real love to God, faith in Christ, peace with God, through Christ; and without this a man cannot die happily: his is as necessary for a man that is to come to the Lords Supper, that he love God, that he do indeed believe and hate his sins or else he cannot receive worthily. Wo to that man that goes down to his grave before he be converted; and wo be to that man that comes to the Sacrament before he be born again.

3 *It concerns a man before he die to get some evidences of his grace*, and this is necessary to his more comfortable dying; a man may have grace & so be delivered from the *hurt* of death; but if he have not some evidences of this grace, he will ly under

the fears of death. So a man before he goes to the Lords Table should endeavor to get the knowledg, sight,& evidence of his interest in Christ,& that is necessary to his more comfortable receiving;without which tho' he may receive worthily, yet not without some fears, *I fear Christ did not die for me, I fear this blood was not shed for me, I fear I do not love God* and so will be deprived of those joys and comforts which would come in by a particular application of Christ to himself, if he can conclude, *Here is blood, and it was shed for me; here is righteousness, and it is imputed unto me*: I think a man that is not fit to die, is not fit to receive. A man should sit down to the Lords Table with as great care, as he would ly down in his grave, and be as serious for his Soul at this Ordinance, as he would upon his dying bed, *you should go to the Lords Table as carefully as if you were going into another World.*

But do you so? Tell me so, if you had been to die this day you come to receive, would you not have prayed more than you have done? would you not have shed more tears for your sins? would not more of your groans & sighs have pierced the heavens, & reached the ears of God? would you not have searched your hearts more narrowly? and passed sentence upon your self more impartially? & been humbled more deeply? would you not have said, if I be mistaken about the truth of grace, now I am to die, I am lost for ever? And will you not say, if I be mistaken about the truth of grace, now I am to sit down at the Lords Table, without my serious repentance I am undone for ever? and in stead of having ỹ pardon of my sin sealed unto my soul, by

my

my unworthy going, I bind the guilt of all my former sins upon my soul, as if the other were not burden great enough. I have added this to all the rest, in making my self guilty of the blood of Christ.

But ỹ you may receive w̃ the same seriousnes, as if you were to die, ask your self these 3 questions.

1. *What sin would most disturb the peace of my conscience, if I were to die to day?* And mourn most for that sin at the Lords Table: what is the sin that would make you most afraid to die, & be a trouble to your departing soul? Would it be the pride or passion of your inordinate loving of the World? Would it be your neglect of secret duty, or your careless performance of it? that you pray'd no more fervently? would it be that you forgot the Lord so long, & neglected your precious soul so long? That you have done no more for God, that you have lived no more unto him? that so much of your precious time is gone, & so little of your necessary work is done? Let that cause trouble your heart, & fetch tears from your eyes, when you are at ỹ Lords table

2. *What mercy is it you would beg from God if now you were to die?* Oh beg that mercie when you are receiving: If you were dying would you ask for Riches, or for Honors, or the greatest things of this world? Alas these would not fit you for your death, or would it not be the truth of grace, the favour of God, assurance of his love, an interest in Christ, in his promises, in his priviledges, and an evidence of your title to his Kingdom? would you not then wish, Oh that God would pardon me; and tell me he hath pardoned me; Oh that he would now be mine, and own me for his own, would not

not these be your desires if you were to die.

Desire the same when you are to receive the Supper of your Lord; will you go thither with desires after riches, and temporal enjoyments? or with desires that others would think well of you, and esteem you as a Christian, though you care not to be so? these things will not fit you for receiving no more than for dying; if you were to die, would you desire to be thought godlie, rather than to be so indeed? what if one should think you die with grace in your heart, and you do not, and what if others should think you receive with grace in your heart, and do not? neither of these would do you real good, beg then the same things when you receive, as you would if you were to die.

3. *What mercy is there you would especially bless God for, if you were to die?* Give thanks to God for that mercy, when you do *receive*: if you were to die would you chiefly bless God for making of you rich and great in the world? or for making of you truly good & holy towards God? would you not upon a dying bed bless God for Christ, for ỹ pardon of your sins, & for the hopes you have of an eternal blessed life? Give thanks to God for these, with as great reality at the Lords Table, as if you were going to the bar of God from a dying bed.

Q. 2. *What if Christ were personally present, & were to administer the Sacrament to you with his own hands, what preparation would you make then?* If Christ your Lord & Master were now upon the Earth & were to sit with you at the Table, what care would you have used to have got your heart into a holy frame If Christ had been with you in your closet when

you

you were upon your knees, would you not have prayed more earneſtly, and wept more abundantly than you did. If Chriſt had been w you the night before, and ſeen you look more into your Shop Book, than into the Book of God, and the Book of your heart; and ſeen you turn over the leaves of your books of account, and not the volumn of your life: and been w you when you were more buſie in cleanſing your houſe, than of your heart, would you not have bluſhed to look him in the face at his Table? Why Chriſt *as God*, was really with you, when you were preparing of your heart, and took ſpecial notice of your diligence, or remiſneſs in y work. He is w you in the morning before you go, he obſerves what time you riſe, what time you ſpend, what pains you take to order this duty; and though they be poor mortal ſinful men, that do adminiſter this ordinance to you in Chriſts name & ſtead, yet he requires you ſhould be as ſerious as if he himſelf were viſibly preſent, for as he is God he is really preſent; and will you not reverence and dread Chriſt as God, as much as you would Chriſt as man

The maſter of the feaſt doth ſurely come & view his gueſts, and if there were one hypocrit amongſt a thouſand believers, he would know him by his name, and fix his eyes upon him, and ſay, *Friend, what make you here amongſt my people, when you have not that love to me as they have, nor taken that pains to prepare your ſelf as they have done*; Mat. 22. 11, 12, 13. He did ſay, this is the *Judas* that will betray me; and he will ſay, this is the man that profanes my Table: This is the woman that abuſed my Blood; think of this when you are to come unto

this

this duty, and this dignity, to be a ueſt at this Table of the Lord.

Q. 3. *What if you ſhould ſee God ſtrike every unworthy Receiver down dead in the place with the bread in his mouth, or with the cup in his hand, what preparations would you make then?* Or if God ſhould inflict ſome paineſull or tormenting diſeaſe upon every one that comes amiſs, how carefull would you be then? If God ſhould ſay to death as *Abſalom* did to his ſervants concerning *Ammon*, 2 *Sam.* 13. 8 *Abſalom commanded his ſervants, ſaying Mark ye now when* Ammons *heart is merry with Wine & when I ſay unto you ſmite* Ammon, *then kill him, fear not have not I commanded you?* What if God ſhould ſay to Death, when ſuch a man is receiving the ſacramental wine and I ſay unto thee, ſmite him, then kill him, fear not, I have commanded thee! If God ſhould deal with you as he did with the *Iſraelites*, in *Pſal.* 78. 30, 31 *While the meat was in their mouths, the wrath of God came upon them, and ſlew the fatteſt of them* It would ſurely be a dreadfull ſight to ſee an unworthy receiver go down to his grave, and to hell with the ſacrament in his mouth; Or what if God ſhould do as is expreſt in another caſe, *Job* 20. 23. *When he is about to fill his belly God ſhal caſt the fury of his wrath upon him, and ſhall rain it upon him while he is eating* How would you come then? or what if you ſhould fall down at the Miniſters feet, as *Ananias* & *Saphira* at the Apoſtles feet, if you would dare to come unworthily, what care would you take then?

You do not know but God may do ſo, & to venture upon a trial here is dangerous. Unworthy receiving hath been the death, as well as the damnation

tion of many that so came. Therefore beware.

Q 4. *What if men could look into your heart, and observe the frame and temper of your soul, what preparations would you make then?* If it should be known to to the Minister, and to all the receivers, what time you spent in secret, in praying & self-examination, would you not spend more time than now you do? else many would have a less esteem of your piety than now they have. If any holy man (unknown to you) had stood at your closet-door, & over heard you pray so lukewarmly as you did, would you not have blushed that he should have seen you at the Sacrament: and all this is known to God, and should not the eye and knowledge of God affect you more, than if all the men in the world could know and see your heart? He sees your Principle and End more exactly then Men could do, if your breast were all transparent glass.

Q. 5 *What if this were the last opportunity you should ever have to be at Gods Table, what preparations would you make then?* If you were to do that which is of so great concernment, which you must never do more: if God from heaven should cal to you a night before, & say, Now look well to the frame of your heart, that you go with care, and eat in faith and come away with profit, for you shal never receive more; would you then be so slight as now you are, why, how do you know you shal? are you not mortal? and have you not seen some at one time at a Sacrament, & that were dead in their graves, and their souls in heaven or in hell before the next? hath God given you a lease of your life? or hath he told you when you have an opportunity, that he will

will give you to another? come then every time, as you would do, if you were ſure it were your laſt, as you are not ſure but it may be indeed your laſt.

Queſt. 6 *What if ye were to go from the Sacramental board to Gods bar, from his Table to his Tribunal, what preparations would you make then?* If God ſhould from heaven tell you, *the ſame day you do receive, the ſame day I will judge you*, the ſame day I will require an account of you, how you came and why you came, and whether you did eat in faith, & drink in faith, and do all as one that did believe a Judgement, and a Life to come; why this may be your caſe, and thus God may deal with you, and how if he ſhould, after you have come unprepared.

Queſt. 7. *What if you had been then preſent under the croſs of Chriſt, when he was crucified & ſeen his wounds and heard his dying groans, and were then to come to commemorate this Death of Chriſt, what preparations would you have made then?* What if you had ſeen the Lord ſweating drops of blood in a cold ſeaſon, & ſeen the thorns upon his head, the ſpear thruſt into his ſide, that you may have a window to look into his heart, to ſee how he hath loved you and ſeen the nails in his hands and feet: and were after ſuch a ſight as this, to come unto this Table, with what affection would you then come? why all this is really repreſented to you in this Ordinance, and ſhould be certainly believed; as if you had with your eyes beheld it done. What affection do ſome diſcover in beholding the execution of a common *Malefactor*: and ſhal not we before hand endeavour to raiſe our affections when we are come to ſee the crucifixion of our deareſt Lord?

Queſt 8

Quest. 8. *What if one that hath been damned for unworthy receiving, should come unto thee from the place of torments, and tell thee, he hath found it a provoking sin, and that which makes damnation more intollerable to eat unworthily at the Table of the Lord; what preparation wouldest thou make then?* It is no breach of charity to conceive, or to conclude that some that have been at the Lords Table, are now in hell, & shal be there for ever: for if drunkards, swearers, or hypocrits, shal come unto this Ordinance, that shal not save them, *dying such.* Christ himself that at the terrible day of his coming shal judge these men for abusing of his bloud, hath told us before hand, that many such shal be cast into everlasting torments, *Luk.* 13. 25. *When once the Master of the House is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shal answer and say unto you, I know you not whence ye are,* Vers. 26. *Then shal ye begin to say, We have eaten and drunk in thy presence and thou hast taught in our streets:* As if they should say, Lord, we think it strange to find the gates of heaven shut against us: we think it strange, that we that have been thy hearers, & have been at thy Table, y thou shouldst not know whence we are, that thou shouldst not approve us, nor receive us: but Christ again replies, *vers.* 27. *But he shal say, I tell you, I know you not whence you are, depart from me ye workers of iniquity:* As if he should say, I told you once before, that I did not know you, love you, nor approve of you; and tho you plead your outward Church-priviledges of hearing & receiving, I tell you once again I know you not; go, get you gone, go get you down into eternal torments, depart

depart, you were professors of Piety, but you were lo/ers & workers of iniquity. Now, suppose one ỹ thou hast known & seen at this Table w̃ thee, that hath died in his sins, & been damned for them, and hath been in hell a year or two, suffering the vengeance & the wrath of God for this, as for his other sins, should he come to thee and tell thee, I have known since I departed out of this life, in which thou now dost live, what is the punishment that is due unto unworthy receivers, for I have felt it; believe me, *tho' a damned soul*, for I have felt it; I suffer much for my unjust dealing w̃ men, but I suffer more for my unjust medling w̃ the bloud of Christ; I suffer much for my excessive use of provisions at my own table, for my gluttony & drunkenness: but I suffer more for abusing of the Body and Bloud of Christ in the Lords Supper, when I was upon the earth. Or suppose he had been an hypocrite that is now in hell for this so heinous a crime, and should come & tell thee, when I was in thy capacity of life: when it was my time to live where thou now dost, I was admitted to the Lords Supper, as now thou art, & I gave as good account unto the Minister (as to words & expressions) as thou hast done, I told him I was convinced of my lost estate, that I was weary of my sin, & grieved for it, & was willing to accept of Christ upon his Gospel-terms, and this I said w̃ tears in my eyes, that the Minister thought my condition good, but I deceived him & my self too, by lying to him, for now I find I was not willing to let such a particular lust go, that parted betwixt me & Christ; and the congregation with whom I did receive, did think my condition to be good, because they

they saw me weep when *I* took the bread, and saw the tears run down my cheeks when I took ỹ wine, but they did not see the hypocrisie of my heart, nor the sin I did indulge, and would not part with at Christs command: But now I am under the sentence of damnation, and have suffered more than thou canst conceive for this my sin, Oh I am damned, for the abusing of ỹ bloud that should have saved me, I am for ever damned for dabling in that bloud as an unholy thing, in which I was often intreated to have had my heart been washed: It is *dreadfull, dreadfull, dreadfull!* thou dost not know that art yet upon the earth, what a *dreadfull* thing is it to ly in hell, and bear the punishment that is inflicted upon unworthy Receivers. After such an admonition as this from a damned soul, what preparations wouldst thou make? Why, the Ministers of God do tell thee so, & why wilt thou not credit our doctrine as much as the words of a damned soul? Nay, God himself doth tell thee plainly in his word, the greatness of this sin, & the punishment thereof, & wilt thou not believe the true eternal God, before a damned Reprobate? or shal not the words of that God ỹ shall judge thee, affect thine heart, & make as deep an impression upon thy soul, as would the words of one that should come to thee from among the damned?

Q. 9. *What if Christ should call from heaven as he did to* Saul *in another case*, Saul, Saul, *why persecutest thou me? So what if he should call to thee while thou art eating, or while thou art drinking at his Table*, sinner, sinner, *why persecutest thou my blood? and should mark thee out, & make thee known, what preparation wouldest thou make then?* When Christ was upon the earth,

eating with the twelve, he said, *Verily I say unto you, that one of you shal betray me.* Oh what an amazing word was this! how did it fill their hearts w fear & sorrow, yet not knowing who was the man y should do this? how did they look one upon another, and said one by one, Lord is it I? and another, Lord is it I? and were very inquisite to know who was the man that should do this so heinous a fact: whom the Lord discovereth by a sign, *He that dippeth with me in the dish, the same shall betray me*, that is the Man, that is the Traitor.

So, if while the congregation is met to commemorate his death, Christ should cry from Heaven, saying, There is *one* amongst you that is profaning of my bloud, that is unworthily eating of my Body, that is come hither in his sins; how wistly would they look one upon another, with paleness in their faces, and fear in their hearts, not knowing who should be the person that is doing this? one saying with himself, *Lord, I hope it is not I*, & another, *Lord, I hope it is not I*? No saith Christ, it is *yonder* man that hath now the bread in his mouth, or *yonder* man that sits in yonder seat, and is now taking the Cup into his hand, and drinking of it; this is the man, have him out from among you: If this should be the course that Christ should take, what preparation wouldst thou make then? how narrowly would thou search thy heart? how fervently wouldst thou pray before thou comest, that thou mightst not be the person that Christ should thus cry out against from heaven, nor thus shame thee before the publick congregation? Why, tho' Christ doth not this for the present, yet he will discover the sinner, and publish

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the sin, at a more *dreadfull day, and before a greater Congregation:* when all the world shal be gathered together, and before them all he shal lay this unto thy charge, before Angels, Men, and Devils; this is the man that did carelesly come unto my Table, & did profane my holy institution, therefore take him Devils, and drag him down with you into eternal torments, and cast him into the lake of fire, where he shal suffer the vengeance of eternal burnings, for his bold adventure in coming unprepared, and in his sins unto my Table: Devils, take him with you, for he shall never come into my Kingdom.

These Questions I would desire you with greatest seriousness to propound unto your self when you are to approach to this solemn duty, and find your heart so slight in, and backward to proportionable preparation to the weightiness of the work.

CHAP. IX,

Containg some Directions to get our hearts rightly disposed for the receiving of the Lords Supper.

HAving thus far proceeded in proving it your important duty, to prepare your hearts for this Ordinance, and laying down some serious Questions for quickning you thereunto: I next come to give you some Directions what you must do, that your receiving may be acceptable unto God, and profitable unto you: and they are these four.

First, *Search your own hearts, enquiring narrowly in to the state of your Soul, how it is betwixt God and you.*

Secondly, *Solemnly consider such things as have a tendency in them to dispose your hearts thereto.*

Thirdly, *Fervently pray to God before you go, that*

you may receive worthily when you are there.

Fourthly, *Seriously discourse with some* (if you have opportunity) *about such things that may conduce to raise your affections, & quicken your graces before you go.*

First, *Strictly search thine own heart*, 1 Cor. 11.28. *But let a man examine himself, & so let him eat of that Bread & drink of that Cup*: The word signifieth a diligent and narrow search into the nature & property of the thing, that is the object thereof, as the Goldsmith proves the goodness of his Metal. Now Christian Reader, for thine help herein, I would advise thee to put such Questions as these unto thy self, & after due deliberation with thy self, & prayer unto God, y he would discover y state of thy soul unto thee, give in a true and serious answer, as one that knows thou must again be called to an account, and be examined by God himself at the last day.

Quest. 1. *Have I a principle of spiritual life, or am I yet dead in trespasses and sins*? Oh my Soul! the work thou art intending as a Sacrament, it is lively work: and if thou art dead thou canst not do it, thou art to go feed upon the bread of life, & if thou art dead thou canst not do it. Thou art not to feast only *with* but *upon* the Lord; but if thou art dead, thou canst do it. I find it recorded in *Num.* 9. 10, 11 If any man was defiled by reason of a dead body, he was not to eat the Lords Passover till the second Month. How much more unfit am I to eat the Lords Supper, if yet my heart be dead, *not only dull but dead*; there is no converse between the living and the dead; dead men do not converse with living men, and a dead *Heart*, altogether void of spiritual Life, *cannot converse with a living GOD.*

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In order therefore to the discovering of thy spiritual life, I will propound these following Enquiries, to which give in thy answer seriously as in the fear of God: and solemnly, as in the presence of that God that doth search thy heart, and know thy state, and let thy Conscience make reply as thou wouldst do, if thou wast now to die.

First, *Hast thou ever had any spiritual sense of things good and evil?* Didst thou ever see the excellency & the beauty of Christ, & the vileness & deformity of sin? Is Christ most lovely, and sin most loathsome in thine eyes? Didst thou ever *taste* such sweetness that there is in Christ, in a Promise, or in communion with God, that makes thee chuse Christ, embrace a promise, prefer communion with God above all things in this world? or didst thou ever taste such bitterness in sin, that makes thee loath it, & unfeignedly willing to leave & forsake it? once thou hadst no relish in spiritual things, but hast thou now? time was then thou didst taste sweetness in thy sin, when thou did delight therein, but is it as bitter to thee now, as then it was pleasant and delightful? Thou hast had an ear to hearken to the temptations of the devil, the flatteries of the world; to sinners enticing thee to sin, to the corruption of thine own heart, calling thee to yeeld to all these: but thou hast not an ear to listen to the motions of ỹ spirit of God, nor to the voice of the Ministers of God, nor to the voice of the Mercies, nor the Judgements of God, nor to the voice & cry of thy own Conscience; but now thou art deaf unto the former, the devils call, but thou wilt not hear, & sinners call, but thou wilt not hearken: and thine ears are open to the latter,

if

if God call, thou sayest, speak Lord, thy servant heareth, if the spirit whispereth to thy heart, thou perceivest his meaning, & obeyest, &c. Thou once didst feel Ordinances & Duties to be a burden to thee, & groaned under them as a load too heavy for thee to bear, & this was when thou didst make light of sin: Christs easie yoak thou thoughtst to be intollerable, but sins intollerable yoak thou judgest to be easie, because sin was in thine heart, as (an element) in its proper place: but tell me, dost thou not now groan under the weight of sin? dost thou not really think there is no evil of affliction so heavy as the evil of transgression? doth it not make thee to cry out, O wretched man ỳ I am, who shal deliver me from this body of death! that now thou couldest, at least, sometimes desire ỳ thou mightest be loosed from thy body of flesh, that thou mayest be freed from this body of sin, if so, then thou art alive.

Secondly, *Hast thou mortified sin, or hast thou not?* Is sin dead or alive? if thy sin do live & reign, then thou art dead, if thy sin be dead, then thou dost live; the life & reign of sin, & the life & power of grace cannot consist in the same Soul at the same time; tho' sin be in thine heart, yet thine heart is not fit for, nor in thy sins tho sin be in thy afections, yet in deed sin hath lost thine affections, as there is sin in thy love, but thou dost not love thy sin: there is sin in thy joy, but thou dost not rejoice in thy sin: thou dost not find those flaming desires of thine heart after forbidden things, as sometimes thou didst; neither hath sin that *universal acknowledged* Authority in thy Soul, as once it had, nor that peaceable possession in thy heart, which once thou wast contented

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to give and yield unto it; but it is even death to thee, to feel these lusts so much as crawling in thy heart, though they do not rule; if so, then sin is dead and thou dost live; if not so, then sin doth live, and thou art dead.

Thirdly, *Canst thou groan and cry unto the Lord & will nothing still thee but a Christ?* then surely dost thou live, tho' thou canst not word thy desires at the throne of grace (as new-born Babes cannot ask, but yet can cry for the breast) nor in such language as others ask for Christ & grace: yet thou canst cry for Christ, & weep for grace, & all the creatures cannot quiet thee till thou hast hopes that Christ is formed in thee: surely they have spiritual life that in this sense do thus cry after Christ.

Fourthly, *Dost thou grow in the graces of the spirit*, It may be thou darest not say, thou hast more grace, but this thou findest, thou hast more desires after grace; *that is more grace.* Art thou indeed thankful for a little grace, but yet art reaching after more? Thou prizest one dram of grace above thousands of Gold and Silver; yet it is not a little will serve thy turn: dost thou grow more weary of thy sin? dost thou grow more earnest after Christ, & God, & heaven? surely growth is a proof of life.

Fifthly, *Dost thou work for God, and Christ, and heaven, and for thy soul in a spiritual manner?* Spiritual operations do discover spiritual life. Many live a natural life, that will not work; but those that be spiritually alive, be at work, tho' some more, and some less. Dost thou pray, & labor in thy prayers? dost thou hear, & take pains with thy heart in hearing? dost thou do thy work according to those spiritual

ritual *Rules* which God hath given thee in his word or wherein thou failest thou art grieved for it? dost thou work from a spiritual *principle* of love to God, & holy fear of him? dost thou pray unto him because thou lovest him? and dost thou abstain from sin, & watch & pray against it, because thou wouldst neither offend nor grieve him? hast thou a spiritual *end* in working while thou livest, that thou mayest glorifie and honour God: tho' all thy working in this manner deserve nothing from the Lord; neither dost thou thus labor in all thy duties, to rely upon them, & to take them off from resting upon Christ; yet they are evidences that thou art raised from the death of sin, to a life of grace: and having life thou must have food, and God hath prepared it for thee upon his Table, & thou mayest go & feed thereon. This is the first thing that you should enquire after, as to your state, whether you be spiritually alive.

Quest. 2. *Did I hunger & thirst after Christ?* This also will be an evidence of your spiritual life: for dead men do not hunger, they do not thirst: say then to thy self, Lo, O my Soul! thou art invited to a feast, to a banquet of Gospel-dainties, *to a feast of fat things, a feast of Wines on the Lees, of fat things full of marrow, of Wines on the Lees, well refined.* Isa. 25.6. Lo, O my Soul! Wisdom *hath killed her beasts, she hath mingled her Wines, she hath also furnished her Table, she hath sent forth her Maidens, she cryeth upon the highest places of the City; whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the Wine which I have mingled*, Prov. 9.2,3,4,5. Thus the Lord doth call thee, Oh my Soul! to rich and

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coſtly proviſions, but where is thy hunger? where is thy appetite? If I could find hunger, I could find an *Invitation* to go, for I read my Lord hath ſaid, *Iſa.55.1. Ho every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy & eat, yea come, buy Wine & Milk without money, & without price.* And *Joh.7.37. In the laſt day, the great day of the Feaſt, Jeſus ſtood and cryed, ſaying, if any man thirſt let him come unto me and drink.* If I could find I hunger, I can find a *promiſe* that I ſhal be ſatisfied, *Mat. 5.6. Bleſſed are they which hunger & thirſt after righteouſneſs, for they ſhal be filled.* Come then tell me, O my ſoul! doſt thou feel an emptineſs in thy ſelf, & a want of thoſe things which alone can ſatisfie ſpiritual hungerings? Art thou pinched? Art thou pained with the ſenſe of the want of Chriſt? Art thou impatient till he come unto thee? Doſt thou think the time is long till he doth fill thee? Canſt thou take any pains that thou mighteſt enjoy him? Muſt thou have a Chriſt, or nothing will content thee? Then thou art one whom God doth call; be encouraged, ariſe, & go to the Table of thy Lord. This is another thing that thou muſt enquire after, becauſe it is not only thy duty to have life, but to have ſpiritual hungrings after Chriſt, when thou goeſt to the Table of the LORD.

Queſt.3. *Do I love God and Chriſt, or do I not?* If I do not love him, what have I to do to go unto this Table? If God be an enemy to me & I yet an enemy to God, wherefore ſhould I go and bring down wrath upon my ſelf? but if I love him, why ſhould I be ſo diſmaid becauſe I am a ſinner, ſince the Lord is willing freely to beſtow all things that are here provided

provided, upon them that love him? The more ſin *I* find *I* have, if *I* do love him, *I* ſee the greater need *I* have to go unto him. Put then the Queſtion to thy ſelf, as Chriſt did unto *Peter*, Joh. 21. 15. *So when they had dined, Jeſus ſaid unto* Simon Peter, Simon *Son of* Jonas, *loveſt thou me more then theſe? He ſaith unto him, yea, Lord, thou knoweſt that I love*—— And this queſtion Chriſt put him to the ſecond, & the third time: So do thou before to goeſt to this Supper: ask thy Soul. Oh my Soul! *Loveſt thou the Lord Jeſus*? Canſt thou ſay, the Lord knoweth that I love him: Yet ask him the ſecond time, Oh my Soul! *Loveſt thou the Lord Jeſus*? Canſt thou again with *Peter* anſwer, yea, Lord, thou knoweſt that I love thee: but that thou mayeſt be ſure, enquire again the third time, Tell me, O my Soul, *Loveſt thou indeed the Lord Jeſus*! For there are many that are miſtaken, & think they love him, but they do not: Canſt thou therefore appeal to God, and ſay, *Lord, thou that knoweſt all things, thou knoweſt that I love thee. I* do not indeed love thee, as thou haſt loved me, yet I love thee: I do not love thee as much as others do, nor as much as *I* my ſelf deſire to do, & that is my grief and ſorrow, but yet *I* love thee, and that is my peace and comfort; and *I* have theſe evidences of my love, that makes me ſay, *Lord, I love thee*, for *I* hate that which is a grief unto thee, and that becauſe it grieves thee, Lord, *I love thee*, for *I* am grieved at thy abſence, and am rejoiced at thy preſence: Lord, *I love thee*, for *I* love any that are like thee, that bear thy image and thy ſtamp upon their hearts: O my Lord, *I love thee*, for *I* love the place and duties where thou wert wont to warm

warm thy peoples hearts; but if thou beest not there; I cannot take up contentedly wth them except I see thee. Lord, I do humbly say, *I love thee*, for I dare not deny but that I am grieved when thou art dishonoured by my self or others; tho' I grieve for this less than I should, because I love thee less than I ought. Lord, *I love thee*, for I desire to have a heart that should be willing to part with all for thee: things sinful in themselves at all times, and things lawfull when thou callest me to it. Once more I humbly say, *I love thee*, for I would have an heart to love, & long, & look for thy coming and appearance in thy glory. Come away then, O my love, (saith Christ unto thee) & commemorat the death of thy Lord, whom thou dost love. O my soul, thy Lord doth call thee, arise & go unto his Table, where thou shalt see how he hath loved thee, and where thou mightest haye thy love to him more increased and inflamed. Thus thou shouldst enquire concerning thy love to Christ, when thou art to go unto this Feast of Love.

Quest. 4. *Do I believe on Jesus Christ, or do I not? Have I the faith of God's elect, or have* I *not?* If I should not eat in faith, and drink in faith, I should not receive aright, but if I do believe, though my faith be weak, I have a right to him, & to his priviledges which he hath purchased by his death, & will seal unto me in the Sacrament. Then turn thy speech to God, and say, *Lord, if* I *do prize thy Son above all things in the World, may I then conclude I do believe?* God tells thee that thou mayst, 1 *Pet.* 2, 7. *Unto you therefore that believe he is precious. If I make it my business to purifie my heart*, do I then believe?

God tells thee that thou doſt, *Acts* 15. 9. *Purifying their hearts by faith. If I take thy Son for my Lord & Saviour, and receive him upon Goſpel-terms into my heart,* might I then conclude that I have faith? God tells thee that thou mayſt, *John* 1.12. *But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* If ſo then, Lord, I will, in obedience to thy command, do this in remembrance of thee.

Queſt. 5. Once more enquire of thy ſelf, and ſay, *Have I repented of my ſins that* I *have committed againſt the Lord, and am I truly humbled for the ſame?* For how ſhal *I* behold my Saviour broken for my ſins, if my heart was never broken for my ſins? tho' *I* do come ſhort of that degree of brokenneſs of heart for ſin, as ſome of Gods people have attained unto, yet have *I* that repentance which will prove repentance unto life: Tho' my tears are not ſo many as my ſins, nor my ſorrow as great as my tranſgreſſions, yet have *I* ſo much ſight & ſenſe of ſin, as makes me loath my ſelf, & abhor my ſin, & willing to forſake them, and ſeparats me from the love of them, & delight in them. Oh my conſcience, canſt thou not bear me witneſs, that it is the breaking of my heart ℔ *I* have broken Gods commands? That my mourning proceeds from love & ſenſe of Gods kindneſs and his goodneſs to me? That it is my unfeigned deſire to be waſhed from the filth, as well as delivered from the guilt of ſin; to be freed from the power and dominion, as well as from the puniſhment & damnation that is due unto me for my ſin; that tho' *I* did not know but hell might be my portion, yet I would not ſin againſt the Lord. Canſt thou

thou not bear me witneſs ỹ I endeavour (tho' I come ſhort in my endeavour) to keep my ſelf unſpotted from the world & that I hate the garments ſpotted with ỹ fleſh: That ſin in the temptation of it, is grievous to me, as well as after the commiſſion of it; that *I* do groan (though not ſo much as *I* ſhould) under this body of ſin, longing for ỹ time when *I* ſhal be delivered from it: crying out in the bitterneſs of my ſoul, Lord, when ſhal it be, Lord, when ſhal it be, that I ſhal be perfectly freed from this loathſom body of ſin (which through thy grace) *is* ſo offenſive to my ſoul. If ſo, then *I* will ariſe & approach to this ordinance, where I may be aſſured of my pardon, & be furthered with further ſtrength & power againſt my ſin Thus thou ſhouldſt enquire whether thou haſt repented of thy ſin, when thou art to go and ſee what hath been done unto thy Lord by reaſon of thy ſins. Thus far for Tryal.

Secondly, When thou haſt thus proceeded to find out ỹ truth of thy grace, then next go on to ſolemn meditation, *to conſider of thoſe things which might excite & ſtir up thy graces, the truth of which thou findeſt already to be wrought in thy heart*, ỹ ſo thou mightſt go unto this ordinance with lively exerciſe of grace ỹ all thy graces might be ready to act according to thy duty in his work, for it will be thy *ſin* to go unto the Table of the Lord with dull affections, & deadneſs upon thy heart, & it is an *aggravation* of thy ſin, if it be through want of diligent endeavour to get thy ſoul affected & inflamed with love before thou goeſt. Now for thy help herein, I ſhal inſtance in ſome of thoſe things which will be fit and ſuitable Objects for thy thoughts before thou goeſt, and not

unseasonable to meditate upon while thou art there

First, Meditate and dwel in thy thoughts upon *the love of God in the great work of Mans Redemption.* Consider that thou wast in a fallen & miserable estate, under the curse of the law, liable to the wrath of God, the torments of Hell, under the power of thy lusts & the bondage of the Devil, & couldst not help thy self, nor recover thy self to the happiness from which thou didst fall: then get thy heart affected with the love of God who in ỹ eternal project of his counsel hath contrived a way for thy salvation. And here if thy heart be not yet affected.

1. Urge it with the *freeness* of this love: consider, O my soul, it was free love ỹ God would send his Son to die for fallen *Man*, and not for fallen *Angels*: to take upon him not the nature of Angels, but the seed of *Abraham*. But yet consider, O my soul, the freeness of this love to thee, who hath ordained thee to salvation by the death of Christ, when thousands of others are passed by, & suffered to perish in their sins. God might have passed thee by, and applyed it to others, whereas he hath passed many others by, & applied it unto thee: it may be thy nearest relations have no share, nor saving benefit by this redemption, when there was no more in thee to move God to this love, than there was in them: yea, as much in thee to oppose & resist the application of this redemption, as was in the heart of the vilest of the children of men. Surely some believing thoughts of the freeness of Gods love to thee in particular, will warm thy heart before thou approacheest to the Table of the Lord, and fill thee with desires to be there, and the more inflame thy heart when

when thou art there. If yet thy heart be dull, do but ask it this one question, *What wouldst thou have done, O my Soul, and where should thou have for ever been if God had not loved thee, freely loved thee?*

2. Urge thine heart till it be affected w this love of God which is such pure *love*; no advantage redoundeth unto God by his loving of thee: if thou hadst been damned, God had not been prejudiced thereby; nay he could have glorified himself in thy damnation: & if thou shalt be saved, there is no addition made thereby to Gods happiness, for y was perfect before y world began. Oh y difference betwixt the love of God, & the love of Men. Men do love where their love doth redound to their benefit & advantage: Yea, the love of Saints to God, though it should be purely for himself, yet there is real, lasting, y greatest benefits redounding to them thereby; but the love of God is altogether pure in this respect, that he is not profited by his love.

3. Urge thine heart till it be affected with this love of God, which is such *manifest and undeniable love*, as doth appear in sending of his Son, 1 *Joh.* 4. 9. *In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him.* Herein GOD doth commend his love to poor sinners, *Rom.* 5.8. *But GOD commendeth his love towards us, in that while we were yet sinners, Christ died for us.* When *Abraham* would have offered up *Isaac*, the Angel of the Lord said unto him, *Gen.* 22.12. *Now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me.* So mightst thou say now, now Lord, I know that thou lovest me, seeing thou hast

not withheld thy Son, thine only Son from me. Especially if these differences be considered.

1. It was possible for *Abraham* to have another Son, but it is not possible for God to have another *begotten Son*.

2. God loved his Son better, infinitely better, than *Abraham* loved his.

3. That *Abraham* was commanded by his Superiour to offer up his Son; but there could be no Law given unto God to send his Son.

4. *Abraham* received his Son from GOD, and therefore he was to be at his Disposal, as all his Creatures are, but Gods Son was from himself by eternal Generation.

5. *Abraham* would have offered his Son unto his Creator, and to GOD, that was his friend; but GOD gave his Son for his Creatures, and those that were his Enemies.

6. *Abraham* offered up his Son in purpose and intention, but GOD gave his Son to die for us really and indeed.

7. *Isaac* was to be offered by his Fathers hands, but Christ was given to be slain by the hands of his enemies, that did hate him and reproach him: Therefore if *Abrahams* love to God was manifested by his offering up of *Isaac* his Son, the love of God is much more manifested unto us, by giving us Christ *his Son*: and will not such manifest & undeniable love yet affect thy heart? Thus thou mightst proceed to other properties of the love of God in sending of his Son to suffer for thee, which I purposly omit, because I would not be large.

Secondly, Meditat and dwel in thy thoughts upon the

the *sufferings of thy Lord-Redeemer when he came into the World.* It will be profitable before thou goest to the Sacrament, to view over the History of his sufferings, from his Birth to his Cross. Oh what love was this, that God should give his Son, and the Son should give himself to die for thee! Never love like this, *John* 15.13. *Greater love hath no Man than this, that a man lay down his Life for his Friends.* But greater love than this had the Son of God, when he laid down his Life for his Enemies. But if thine heart be not yet affected, Consider,

1. The dignity of the Sufferer: He that had the *Heavens* for his Throne, was laid in a *Manger*; the Ancient of days became a Babe; He that was above all, was abused more than all: He ỹ was richer than any, being Lord of all, was made so exceeding poor, that he had not where to lay his head; He that was the wisest in ỹ world, ỹ never man spake like him, was derided & laughed to scorn, & was reproached in all his Offices; The King of kings, the great & only Potentate is crowned w̃ Thorns: the Prophet of prophets had his face covered, and then smitten, & then they reproached him, saying, Prophesie who it was that smote thee; to the great High-Priest it was said in scorn, He saved others, himself he cannot save The most mighty is bound: the most innocent is scourged & condemned: the most lovely is despised; the Physician is wounded, that the sick Patient may be healed; the Lord dieth for his servants. Oh think of this, till thou feel thine heart to work in love, and to reach forth in burning desires after him.

2. The variety of his Sufferings, he that was more precious than Rubies, & all things that can be desired

desired are not to be compared to him, yet was sold for thirty pieces of silver, a goodly price that he was prized at by ẏ sons of sinners, *Zach.* 11.13. He was sold by one, denied by another, forsaken of all; He was buffeted & spit upon: a murderer preferred before him: while he lived he was accounted a blasphemer, & when he died he was reckoned amongst transgressors. I cannot tell what it was he did endure, but I can tell it was his love that moved him to it. Oh ẅ what heart, enflamed with love shouldst thou go unto that Ordinance, wherein all this is represented to thy faith! *O love, love, love!* art thou banished from my soul, that I do not feel thee more working in my heart, while I ponder these things within my thoughts? Oh my Lord, thou lovedst me in my bloud, and when I see thee in thy bloud (if my heart were not so very bad) I could not but exceedingly love thee! When thou sawest me in my bloud, it was polluted bloud; but when I see thee in thy bloud, I see, I find, I feel it is love inflaming bloud.

Thirdly, Meditate & dwel in thy thoughts upon *the priviledges and benefits that were purchased by the death of Christ*: and surely if we may judge by the price that was paid for them, they must be very great. Some believing thoughts upon this Subject would affect & warm thy heart, before thou goest to this table, & when thou art there. Oh what a priviledge it is to be united unto Christ, to be justified by his bloud, to be sanctified by his spirit, to have sin pardoned & subdued, to be reconciled unto God, to be adopted now, & saved hereafter! All these be blessed fruits that thou wilt find to grow upon the Tree

Tree on which thy Saviour died: and there is much in these, in every one of these, to inflame thy love to God and Christ, and to stir up thy heart to go unto that Ordinance, where thou mightst be assured of them, by having them sealed to thy Soul.

Fourthly, Meditate & dwel in thy thoughts upon *thy sin, that thou mayest be humbled, because thy sins were the procuring cause of all the sufferings of thy Lord.* It was not for himself, but for thee; there was no guile in his mouth, nor wickedness in his heart, but *the just suffered for the unjust.* Thy sins were the *Judas* that betray'd him, the *thorns* that crowned him, the *spears* that pierced him, the *nails* that fastned him upon the tree. To see an ordinary man dying for thy faults would it not affect thy heart? Yonder is one that is groaning, bleeding, dying for the evil I have done; Oh then, how should thy affections work, when thou seest the Son of GOD bleeding (having his side opened that thou mightst look into his heart) when thou seest him wounded, his hands & his feet pierced; when thou heares him cry out with a loud voice, and seest him give up the Ghost, and all this for thy pride, and unbelief, for thy worldliness and passion, for thy disobedience and rebellion: how will this fill thy soul with sorrow & joy, thy eyes with tears, & thy mouth with praises, the one, because thou hast sinned, the other, because thy Lord would die to save thee from thy sins.

And here it would not be unuseful nor unseasonable, to produce the Catalogue of thy sins, that thou mayest see how far thou hast acted, to bring all these sorrows & sufferings upon thy loving Lord: for if thou shalt be saved by his death, surely then thy

sins

ſins were the cauſes of his death: for it was the pardon of thy ſin, the ſanctifying of thy heart, & the ſaving of thy ſoul & the reſt of Gods elect, that he intended *effectually to procure* when he was lifted up upon the croſs; but did not intend or purpoſe the certain *application* of his death and ſufferings, unto reprobats: ſo that had it not been for the ſake of Gods elect & choſen people, he never had expoſed himſelf to ſo great ſufferings, nor come down from heaven, nor gone up upon the croſs; and will not this yet affect thine heart? Conſider then what thy ſins have been before & ſins converſion, in their *nature*, in their *numbers*, & in all their *aggravations*; every one of which deſerved the heavy and eternal wrath of God. Oh then, what loads and heaps of wrath they did all deſerve! How much more all the ſins of all the elect of God: Oh what a burden did thy Saviour bear, when all theſe were laid upon him! What didſt thou do againſt thy Lord, all thoſe y ars thou livedſt in an unconverted ſtate? How many ſins didſt thou commit every day, every week, and every month? When thou waſt in that e tate in which thou didſt nothing elſe but ſin, when all thy thoughts were ſin, and all thy words and actions, all were ſin, all which thy Lord was to make ſatisfaction for, when he was dying on the croſs? Dear Jeſus, how unkind & cruel was I then to thee, who waſt ſo kind and mercifull unto me!

But yet conſider what thy ſins have been, ſince thy Lord hath applied his death to thee, which ſhould have engaged thee to be more holy, and to walk more cloſly with him; but ſince thy ſins in ſom reſpects have been worſe than all thou didſt before

thou

thou wast converted: for thou hast sinned against dearer love, & clearer light, thou hast sinned against the Lord that died for thee, and after, by his spirit he hath applied his death unto thy soul: thou hast sinned, after thou hast had a pardon of thy sin, and after he did assure thee of thy pardon, thou hast sinned against the *Father* who did ordain thee unto life; against the Son, who did redeem thy Soul from death, & purchase for thee eternal life; against the Holy Spirit that hath been sitting & preparing thee to be partaker of the inheritance of the saints in light; thou hast sinned after rich & large experience of Gods *goodness* & *mercy* to thy soul, after thou hast tasted the bitterness of sin, and sweetness of the love of God. after thou hast resolved against thy sin and promised unto God upon thy knees that if he should pardon thee, and tell thee, he had pardoned thee, thou wouldest be more watchful for the time to come: God did what thou didst desire, but thou hast not done that which thou didst promise. Let all this then awaken thee to sorrow and repentance, before thou goest to the Table of the Lord.

Thirdly, Then next proceed to *solemn, serious, fervent prayer, & make thine addresses to thy God:* For all that thou canst think upon, and all the course that thou canst take, will not affect thine heart, except the God of Heaven shal work them on thy Heart, & cause them to make some impression on thy soul; then go to God, and say, *O Lord, I am ashamed to think how dully I do think of these great affecting things with what an hard and stupid heart I roll over in my mind, the death and sufferings of thy Son: O Lord, it is time that I should come to thee, that I might have some warmth*

warmth from thee that I might be inflamed with love; and were it possible, might be turned into love, that I might be made up all of love: O Lord, I have been crying to get my Heart affected with the Death of Christ, and with thy love, and manifested to my soul therein: but Lord, my heart is dull: and sometimes when the Coal begins to glow, it is covered with ashes before I am aware: it is too great a work for me to raise my heart to him who condescended to come down for me: if I could, I would, Lord, I would but cannot: but this I know, that if thou wilt thou canst: Yea, Lord, I do believe that both thou canst, & wilt, & therefore it is that I come to thee. O Lord, the time draws near in which I am to go unto thy table, but shal the time of receiving come, before thou comest into my heart, to stir up thy graces in me, that I may be fitted to receive: True, Lord, I am unworthy, altogether unworthy of what I desire, but what thou dost to any, it is not because they be worthy, but because it pleaseth thee to do for thine, what they ask of thee, according to thy will, I am vile, I am vile, O Lord, I am exceeding vile, but if thou wilt cloath me with the righteousnes of thy Son, and look upon me through his wounds, then thou wilt love me. Remember not my sins against thee, but remember what thy Son hath done & suffered for me: thou commandest me in the Sacrament to remember what thy Son hath suffered, that I may be thankfull unto thee, do thou remember what thy Son hath suffered and be thou gracious unto me; that I might see thy smiles and perceive thy love when I am there, that I might come from thence with my pardon sealed, my sins subdued, my soul strengthened to run the ways of thy Commandments, till thou shalt come and take me to thy self, where I shal see my Saviour in his Glory, and behold

behold my LORD that died for me on the Crosse.

Fourthly, Next I would advise thee (if thou hast opportunity) *to discourse with others of such things that tend to raise, and not to damp thy heart.* When thou hast been taking pains with thy self in secret, when thou comest from thy chamber, take heed w whom thou dost converse, & what thou sayest: for if in secret thou didst find thy love excited, thy desires enlarged, thy faith fastning upon Christ; frothy & unseasonable discourse before thou goest, might damp all again; or if in secret thy heart were dull, yet God might bless a word or two in holy discourse for the quickning of thy heart, & raising thy affections towards him. When thou sittest at thy Table, or by the fire the night before the *Sacrament*, by speaking of the wonderful grace of God, the death of Christ, of ȳ benefits thereby, of hope, of heaven, of the coming of the Lord, of the glory there is above, of the sabbath the redeemed of the Lord shal keep above in the kingdom of their *Father*. When the two Disciples were discoursing of Christs death & sufferings, Christ came and joined himself unto them, *Luk.* 24. 13, 14, 15. If you be two discoursing together, Christ might come and make the third, and *then your hearts will burn within you.*

Having thus endeavoured to get thy heart prepared, as thou passest from thine house to ȳ House of GOD, from thine house unto this Ordinance, watch over thy thoughts as thou walkest along, & let thy heart be working towards God and Christ. Oh that I might feel the power of Christs Death, this day! Oh that I may have my pardon sealed to me this day! that I might be made conformable to

Christs death, see his smiles, taste his love, and be strengthned with strength in my Soul: and when thou comest to join in the publick solemn Worship with others of Gods People, then mind the work that is before thee, and labour so to behave thy self in thy Duty, that thou mightest not lose the pains thou hast taken in preparing for the duty. And this brings me to the next Conclusion, to Answer to this Case or Question.

Under what Considerations should a Believer eye the Blood of Christ in the Lord's Supper, and have his Graces drawn forth into act, when he doth so consider it.

CHAP. X.

Conclusion 4. Containing twenty Properties of the Blood of Christ.

A Believer should eye the Blood of Christ in the Lords Supper in the several Properties, Vertue, and Efficacy of it, till suitable Graces thereby are drawn forth into Act.

This Conclusion consists of two Parts.

First, *That a Believer should eye the Blood of Christ in the several Properties thereof in Efficacy & Vertue.*

Secondly, *That the eying of the Blood of Christ must draw forth these suitable Graces that are to be exercised in the Lords Supper.*

For your help in the first of these, I would advise you to eye the bloud of Christ in these Properties which also set forth the Vertue & Efficacy thereof.

1. Eye the Bloud of Christ in the Sacrament, as it is a *precious Bloud*; 1 Peter 1. 18, 19. *We are not redeemed with corruptible things, as Silver and Gold, but with the precious Bloud of Christ*, &c.

Now the Bloud of Christ is precious. 1. Com

1. Comparative, *by way of Comparison*, being more precious than all the precious things in Nature, as Silver and Gold, which are vile, corruptible, and contemptible in comparison of the Bloud of Christ, of no worth and value to redeem souls as this is.

2. Absolute, Consider it *absolutely in it self*: and so the dignity and excellency of his Person makes it so exceeding precious, being the Bloud of that Person that was God as well as Man, *Acts* 20. 28.

3. Effective, by way of *Casuality*, because it doth produce precious Effects: As,

1. *It doth redeem precious Souls.*
2. *It doth make a precious People.*
3. *It doth confirm precious Promises.*
4. *It doth purchase precious Priviledges.*
5. *It is the meritorious cause of precious Graces.*
6. *It is the foundation of precious Comforts.*

2. Eye the Bloud of Christ in the Sacrament, as it is *satisfying Bloud*, & this it is because it was such precious bloud: it was most precious bloud: therefore it was Bloud of value and merit: the Law of God was transgressed, the covenant of works by us was violated, the justice of God was wronged, and the sinner was indebted unto justice, and did own the suffering of the penalty due for the breach of the law, which was, all miseries in this life, death it self, and the torment of Hell for ever. But in the Sacrament eye Christ's bloud as the Payment of our debt, as shed *nostro bono* for our Good, and *nostro loco* in our stead. Christ hath endured as much as our sins deserved, whose sufferings were satisfactory, tho' they were not eternal, and therefore were not eternal, because they were satisfactory; eterni-

ty of torment, not being *essential* to the punishment due to sin, but *accidental*, upon supposition, that the sufferings of sinners cannot satisfy: if the damned could satisfie Gods justice, by lying in Hell ten thousand millions of years, at y expiration of those years they should come forth: but because they can never satisfie, therefore they must for ever suffer.

But Christs bloud is satisfying bloud, because it was a sufficient price which he laid down for the redeeming of his people, *Mat* 20. 28. Christ came to give his life by shedding of his bloud, λυτρον a ransom & price of redemption for many. As when the price is paid, the creditor is satisfied; so when Christs bloud was shed, Gods justice was satisfied, 1 *Tim.* 2. 6. *Who gave himself a ransom for all*, ἀντίλυτρον *a counter price*; the word signifies a price that that is paid by another, which the offender or the captive person could not pay for himself, when the life of one is bought out by the death of another. O wonderful astonishing love of Christ! that would lay down life for life; He laid down his life that we may have life. Then when you sit under Christs cross at the Lords Supper, look upon the bloud you see there shed, and pouring out, to be satisfying Bloud.

13*ly*, Eye the Bloud of Christ in the Sacrament, as *pacifying and reconciling bloud*; and it is therefore pacifying bloud, because it was satisfying *Bloud*. If God had not been *satisfied for sin*, he had never been *pacified to the sinner*: but when sin was expiated, God was appeased, Rom. 3. 25. *Whom God hath set forth to be a propitiation through faith in his Bloud*, 1 Joh. 2. 2. *He is the propitiation for your sins*: by his blod

Gods

Gods wrath is turned aside, and he becomes propitious to believing souls, Col. 1. 20, *Having made peace through the bloud of his cross, by him to reconcile all things to himself.* Sin made the breach, but the bloud of Christ makes peace betwixt God and the sinner, Eph. 2. 13, 14. *Ye who sometimes were afar off, are made nigh by the bloud of Christ.* Sin sets us at distance from God, but the bloud of Christ bringeth us nigh unto him; for he is our peace, that is, our Peace-maker. Oh blessed is *such a Peace-maker* between God & Man! 2 Cor. 5. 19. *God was in Christ, reconciling the world unto himself.* Consider it then as such

Fourthly, Eye the Bloud of Christ in the Sacrament, as *purchasing Bloud*: by this he purchased his Church & People, Act. 20. 28. *Feed the Church of God which he hath purchased with his own bloud.* By his bloud he hath bought us out & out, (*i. e.*) quite out of the hands of justice, quite out of the power of the devil and sin, 1 Cor. 6. 20. *For ye are bought with a price.* But besides the purchasing of our persons, he hath purchased and bought by his Bloud all things necessary for Grace and Glory, for Peace and Comfort; he hath purchased enough to supply all your wants, be they never so many, be they never so great. Eye it then as purchasing Bloud.

Fifthly, Eye the Bloud of Christ in the Sacrament as *justifying Bloud*, as that which makes you righteous in the sight of God, though you have no righteousness of your own, in which you may dare to sit before God at his Table, or stand before him at his Tribunal, Rom. 3. 9. *Much more then being justified by his Bloud, we shall be saved from Wrath through him.* Christs Bloud is your Righteousness,

it is imputed to you for your Justification.

6ly, Eye the bloud of Christ in the Sacrament as *pardoning bloud*, as that by which you have the *full* and *free* and *everlasting* pardon of all your sins. If Christ had never died, you had never been pardoned, for *without the shedding of bloud, there is no remission*, Heb. 9. 22. But through this bloud of Christ we have redemption, to wit, the forgiveness of sins, *Eph.* 1. 7. *Col.* 1. 14. The bloud of Christ is that which procures pardon for you, and seals the promise of pardon to you; think on it as such.

7ly, Eye the bloud of Christ in the Sacrament as *heart-purifying bloud*, as it is a bloud of *value* and *merit*, so it is a bloud of *vertue* and *spirit*: *Adam*'s bloud was staining bloud, and this corruption runs in a bloud; but the bloud of Christ is purifying & cleasing-bloud, Heb. 9. 13, 14. *For if the bloud of Bulls & Goats, & the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the bloud of Christ who through the eternal spirit, offered himself without spot to God, Purge your consciences from dead works to serve the living God?* It *must be physick made of bloud* that must purge our consciences. 1 *Joh.* 1. 7. *And the bloud of Jesus Christ his Son cleanseth us from all sin.* Rev. 1. 5. *Who loved us, and washed us from our sins in his own bloud.* It was not only pure bloud, but it is purifying bloud: It was not only holy bloud, but it is sanctifying bloud. Oh how great was that love of Christ, that would give his pure, precious, sinless, and princely bloud, to be the Layer, in which our filthy and polluted Souls, by dipping into it, might be made clean! Look upon it then as purifying, sanctifying, cleansing Bloud.

8ly,

8ly, Eye the bloud of Christ in the Sacrament as *pleading-bloud*, Heb. 12. 24. *The bloud of sprinkling speaketh better things then the bloud of* Abel. *Abel's* bloud did plead against the offender, but the bloud of Christ pleadeth for the believer. *Abel's* bloud did cry for vengeance, but the bloud of Christ doth cry for mercy: Satan pleads against you, & the Law pleads against you, and in *many things*, and at *many times*, your own conscience cry out against you, all crying out to God, *Lord, this man hath had so many vain thoughts, and hath made so many dead prayers, and hath neglected so many duties*; But as soon as ever Satan can put in his Bill against you, Christ casts it out of the Court of Heaven, & pleadeth for you w the Father; *He hath so sinned; but so many wounds were made in my side and heart for him, so many drops of bloud I have shed for these very sins:* Your sin also doth cry against you, & cry of sin is a very loud cry y reacheth unto heaven, Gen. 18. 20. *The Lord said, because the cry of* Sodom *is great, & because their sin is very grievous:* Mark, *grievous sins make a great cry*, but yet there is a louder cry in the voice of Christs bloud y is entred into the heavens: If you fear the cry of your sin should be louder, greater than the *cry of your prayers*, yet be comforted, it is not greater than the *cry of Christs blood*, for it is pleading bloud.

9ly, Eye the bloud of Christ in the Sacrament as *comforting bloud*, that it must needs be, because of all the former properties already mentioned. It is bloud that pleadeth for you, and it is bloud that speaketh peace unto you: it is bloud that satisfied Gods justice, and pacifieth Gods anger, & therefore it is bloud that might quiet your conscience, and

comfort

comfort your heart, it is cooling bloud, the soul that is scorched with the fiery apprehensions of Gods burning displeasure, might be cooled by one drop of the Bloud of Christ. The wounds of your conscience, and the wounds of Christ, brought together, will make work; the wounds of Christ, shal heal the wounds of your conscience: your wounds are *festering killing* wounds, but the wounds of Christ are *healing comforting* wounds. There is no such solid, lasting comfort, as that which is fetcht from the Bloud of Christ.

10*ly*, Eye the Bloud of Christ in the Sacrament, as *heart-sofining Bloud*: as that which can dissolve the most stony heart, as that which can break the hardest sinner. This Bloud once applied to those that were so hard hearted to spill this Bloud, I mean the *Jews*, who are hardned to a Proverb, (*viz.* do you think I am an hard hearted *Jew*?) will turn this rock of their heart into a fountain of tears, *Zech.* 12.10. *They shal look upon me whom they have pierced, and they shal mourn for him as one mourneth for his only Son* (that is, great mourning) *and shal be in bitterness for him, as one that is in bitterness for his first-born.* Oh! lay your heart steeping in this Bloud, and try if it be not softning Bloud.

11*ly*, Eye the Bloud of Christ in the Sacrament, as *sin mortifying Bloud*, it is indeed *soul saving bloud*, but it is *sin killing Bloud*, and therefore it saves your soul, because it kills your sin; As that Physick saves a mans Life which removeth his sickness: That which is life to your soul, is death to your sin. In the Sacrament you must look upon your sin, as that which was the death of your Lord; and look upon

your

your Lord as one that is the death of your sin; Sin drew out the life-bloud of Christ; and the Bloud of Christ shed will draw out the life-bloud of sin. Here you may behold these two great combatants, *both fighting, both bleeding, both dying*, and they are reciprocal causes of each others death. Christ he bleeds, and sin it bleeds; Christ dyes, and sin dyes. But Christ gets the Victory, for Christ dieth and riseth again, and lives for evermore; but sin once dead, liveth never more.

Oh! come cast your sins, those cursed *Egyptians* into the Red-sea of Christs Bloud, and they shal be drowned to death, & never live to reign over you more; your soul shal be safe by passing through this Red-sea, but your sins shal fall & die therein. This Bloud will kill your pride, & mortify your earthly-mindedness, & subdue all your inordinate affections; yea, the whole Body of sin by this Bloud shal be destroyed, Rom. 6.6. *Knowing this, that our old-man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* Gal. 6. 14. *But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world.* Christs cross is a christians glory, because it puts his sin to an open shame, in crucifying his lusts to death. Oh then bring your strong corruptions to the Bloud of Christ, for it is a sin-killing Bloud.

12*ly*, Eye the Bloud of Christ in the Sacrament, as *quickning Bloud*; the Bloud that did flow from Christs heart, it was warm Bloud, & believe me, it will warm your heart: It is *quickning bloud, tho' it be killing Bloud*: It lays your sin sprawling within you,

and

and dying in your heart; but will give life unto your heart, Joh. 6. 53. *Except ye eat the flesh of the Son of man, and drink his bloud, ye have no life in you:* If you drink it, then it will enliven you. Sin hath often deadned your heart, & the world hath often deadned your affections, but the Bloud of Christ will put life into both. The Bloud of Christ it is the life of all your duties. it will make you pray with life, & hear with life, & discourse of the things of God, & the life to come, with life. The bloud of Christ, is the life of all your *graces*, it will make you act faith with life, it will make you love w life, it will make you sorrow & repent w life: The bloud of Christ is the life of your comforts. Oh then bring your dead heart & dull affections to y bloud of Christ, it will quick'n & enliven them, for it is an everlasting bloud

13*ly*, Eye the Bloud of Christ in the Sacrament, as a *bloud of sprinkling*, as a *bloud applicable*, & to be *actually applied* to your soul; that you may say, here is bloud, & *it is mine*: Here is bloud shed, & it was *for me:* Here is bloud to be sprinkled, & I hope one drop will fall upon my soul: Heb. 12. 24 *Ye are come to Jesus the Mediator of the New Covenant, & to the Bloud of sprinkling.* 1 Pet. 1. 2. *Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, & sprinkling of the bloud of Jesus Christ,* Heb. 9. 19. Moses *took the bloud of Calves & Goats, with water, & scarlet-wool, & hyssop, & sprinkled both the Book & all the people.* Heb. 10. 22. *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, & our bodies washed with pure water.* The Bloud of Christ was spilt upon the cross, & it will be sprinkled on

your

your conscience at the Sacrament: it is not the Bloud of Christ poured out, that will save you: but the Bloud of Christ sprinkled on your heart, will.

14*ly*, Eye the Bloud of Christ in the Sacrament, as *Satan conquering bloud*. The Devil put it into *Judas* heart to betray Christ, & into the *Jews* heart to murder Christ; but by his death & Bloud-shed he overcame the Devil: and when he was bleeding to death, he triumphed over all enfernal fiends, Col. 2. 15. *And having spoiled all Principalities and Powers, he made a shew of them openly, triumphing over them in it.* And by this Bloud of Christ shal you be enabled to overcome the devil, Rev. 12. 10, 11. *The accuser of the brethren is cast down, which accuseth them before God day and night, and they overcame him by the Bloud of the Lamb.*

15*ly*, Eye the bloud of Christ in the Sacrament, as *sealing bloud*; as that which was poured out, not only to purchase heaven for you, but also to assure you of it. Christs Cloud shed upon the cross doth ratify & confirm the Covenant of Grace, Heb. 9 15. *And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressors that were under the first Testament, they which are called might receive the promise of eternal inheritance*, Vers. 16. *For where a Testament is, there must also of necessity be the deeds of the Testator.* Vers. 17. *For a Testament is of force after men are dead.* So then, when you see Christs bloud shed, remember God hath promised Believers pardon & eternal life & this promise is of force. Christ hath bequeathed precious Legacies to his people, and his Will and Testament is of force, for his Bloud is shed.

16*ly*,

16*ly*, Eye the Bloud of Christ in the Sacrament, as *innocent Bloud*; Consider there, it was the just that suffered for the unjust; in his hands there was no wickedness, in his heart no [illegible] his mouth no guile. The innocent bleeds for [illegible] nocent, Mat. 27. 4. *I have betrayed the innocent Bloud*; and will it not affect you to see innocent Bloud thus shed?

17*ly*, Eye the Bloud of Christ in the Sacrament, as a *copious Bloud*; As being sufficient for you and all the Elect of God; As sufficient for you, as if none had been saved or justified thereby, but your self: there is fulness of merit in it, it is a Fountain *Zech.* 13. 1. *In that day there shal be a Fountain opened.* Now a Fountain is,

1. *Living* water, and the Bloud of Christ is living Bloud.

2. It is *running* water, it is communicative, it overflows, it feeds the little rivulets; and the channels in which the Bloud of Christ doth run, are the hearts of Gods elect.

3. It is *plentifull* water, there is but a little in a Cistern, but abundance in the Fountain.

4. It is *inexhaustible*, and *perpetual*; it overflows & yet ever flows; such is the Bloud of Christ; Christ hath not expended all the vertue of his Bloud upon *David*, & *Peter* & *Paul*, and the Saints that are already got to glory; but there is enough for you; it is a copious Bloud, if you consider the real quantity of Bloud which Christ at six several times did shed. Six times Christ bled for you.

1. In his Circumcision. 2. In the Garden. 3. When he was Scourged. 4. When he was Crowned with Thorns. 5. When his Hands & his Feet were nailed

to

to his Crosse. 6. When his side was pierced with a Spear. Thus if you consider the real quantity of his natural Bloud, it was much; but if you consider the supernatural efficacy of it, it was infinite.

18*ly*, Eye the bloud of Christ in the Sacrament, as *perfecting Bloud*; It was ỹ fruit of his bloud that you have any grace, and it is the fruit of his Bloud that your grace is growing & increasing grace. You complain your grace is small, your love is little unto God, your faith is weak, & your desires feeble and faint after Christ; but Christs Bloud shal make you perfect. Christ will so moisten your grace, by laying his Bloud often at the root thereof, that it shall grow, and you grow from grace to grace, till you come from grace to glory, *Heb.* 13. 20. 21. *Now, the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of his Sheep, through the Bloud of the everlasting Covenant, make you perfect in every good work to do his will.*

19*ly*, Eye the Bloud of Christ in the Sacrament, as *cementing Bloud*; as that which soders the heart and affections of Gods people one to another; we are all made to drink of one Bloud, which should provoke us to be of one heart. As Christ shed his Bloud, and thereby manifested that he loved all his people; So when we partake of it in the sacrament, we are engaged to love one another as he hath loved us, 1 *Cor.* 1. 31. *Eph.* 2. 13, 14, 15, 16.

20*ly*, Eye the Bloud of Christ in the Sacrament, as *such Bloud that maketh all you do to be pleasing unto God.* Your best doings would be provocations unto God, had it not been for Christs dying. If Christ had not died, your very praying would have been

the provoking of God; it is the ſufferings and the Bloud of Chriſt that maketh all your religious duties to be acceptable unto God. This is the ſweet incenſe which he offers w̄ the prayers of the ſaints, *Rev.* 8. 3. Through the Bloud of the everlaſting Covenant, is that wrought *in* you, and *by* you, which is pleaſing in the ſight of God: and indeed in this reſpect you ſhould eye the vertue and efficacy of the Blond of Chriſt in every Duty; your tears are but *puddle water*, and your righteouſneſs but *rags*, without this Bloud of Chriſt.

Thus far to the firſt part of this Concluſion in what reſpects you may eye ỹ bloud of Chriſt in this Ordinance, for the affecting of your heart, and the exciting of your graces, which are next to be ſpoken of, for the improving of ỹ bloud of Chriſt, for your comfort & ſpiritual advantage in this Ordinance.

The graces to be exerciſed, are chiefly, 1. Faith. 2. Love. 3. Deſire. 4. Joy. 5. Sorrow. 6. Hatred unto Sin.

CHAP. XI.

Shewing how Faith is to be exerciſed at the Lord's Table.

1. WHen you thus conſider the Bloud of Chriſt in the Sacrament, *ſet Faith on work*. A crucified Chriſt, is the object of juſtifying Faith; and one that hath a quick ſighted Faith, will perceive enough in the Bloud of Chriſt; whereby he may reſolve his Doubts, ſcatter his Fears, ſupply his Wants, as that which is an univerſal Medicine againſt all Soul-diſtempers.

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Let *Faith* make use of this bloud in respect of { *God.* / *Satan.* / *Your self.*

Viz. In { *Appealing* to God. / *Replying* to Satan. / *Applying* it to your self.

1. When you are at the Lord's Table, let your Faith be busied in appealing from this Bloud to God: After this manner:

Lord, of my self I am exceeding vile even by sin made worse than the very beasts of the field, than the croaking Toad, or the most venemous serpent; yet is not here precious blood which thy Son had shed to make me precious in thy sight? Tho' without it I acknowledge I am loathsome & abominable before thee, yet by it I trust I shall become one of thy jewels, one of those that are honourable in thine eyes: Lord, be not offended, for thou thy self thus speakest of thy people, else I durst not have thought it, had I not found thee thus speaking in thy prophet, Isa. 43. 4. Since thou wast precious in my sight, thou hast been honourable, & I have loved thee. *O Lord, these are thy words, and I believe them, & am humbly bold thro' this precious blood, to apply them w. it unto my self.*

Lord, I have violated thy Law, and broken thy Covenant, and most fearfully sinned against thee, yet is not here satisfying Blood? I was an enemy unto thee, yet not here reconciling Blood? In this I do believe thou art now my Friend, and my appeased God.

Lord, I was in worse then Egyptian-bondage, a captive to the devil, a very drudge and slave unto my lust;

but is not here purchasing blood? I am bought with it as with a price, which thy Son hath paid for my ransome? Through this I humbly trust I am delivered & redeemed. I am indeed under soul-pressing wants; I want peace and comfort, I want love unto thee, & more holy fear and dread of thee; but is not here purchasing Blood? And wilt thou be offended if I rely upon thee for Supplies, especially since I ask nothing, but what this Blood hath bought and purchased for me.

Lord, I have no righteousness of mine own, but what is as filthy rags before thee, when I would be justified in thy sight; I am ashamed of my Prayers, and I blush to see my best performances, but is not here justifying blood? Is not a crucified Christ made of thee, to be righteousness to thy people? By thine assistance, I fiducially will rely upon this crucified Saviour, to make me righteous in thy pure eyes; and disclaiming all my Duties, reach forth the hand of Faith to be justified by this Blood.

Lord, I am a guilty sinner, & my sins are both many for number, & heinous for their nature & aggravating circumstances; I have such a sinfull heart within this breast, that I know not the man that hath a worse. If my Fellow-communicants should know my Heart, they would look & stare upon me, to consider that I have so long professed my self to be thy Disciple, should yet come with such a proud and worldly Heart unto thy Table, I am guilty of sins against love & light, against thy mercy & thy judgements, against thy Spirit, & my own conscience, yea, against the very law of nature written in my Heart, that a very heathen would abhor to do what I have not blushed to do; yet is not here pardoning blood that can pardon great sins as well as small, and many as easily as few; will not mountain sins as well as mole hill

hill ſins be covered in this Blood? Lord, thy Son hath dyed for theſe ſins, therefore I truſt I ſhall not be damned for theſe ſins, though by them I have deſerved greateſt condemnation. Lord, for this Blood, I do believe that thou wilt pardon me, and by this Blood wilt ſeal my pardon to me; I truſt in this Blood for a Pardon; yea, in this will I truſt that thou wilt Pardon me.

Lord, I am not only guilty but polluted; ſin hath as well defiled me, as it would condemn me. Lord, I have a heart as black as hell, as filthy and unclean as the unclean ſpirits themſelves, but is not here Blood to waſh me as well as pardon me? To purge me from my filth, as well as ſave me from the guilt of all my ſins? To this cleanſing blood I bring my defiled ſoul, & I will believe that thou wilt wrince & make me clean, Lord, here is blood & what my hinder but I may waſh & be clean?

Lord, my ſin hath ſtopped my mouth, & I cannot plead my own cauſe before thy Majeſty? but is not here pleading Blood? Let that plead for me, this is my Advocat; my ſins do plead againſt me, but here is Blood that pleadeth for me, and I do believe thou wilt rather here the pleadings of thy Sons Blood for me, than the pleadings of my own ſins againſt me.

Lord, my ſoul is caſten down within me, and I am often filled with thy terrors, till I am almoſt diſtracted; there are many things that do diſcomfort me; my ſins they do diſcomfort me, and my very duties as I do perform them, do diſcomfort me; but is not here comforting Blood? Oh! this Blood is Aqua vitæ to my ſwounding and dejective Soul, I will lay the mouth of my Faith to the bleeding Wounds made in thy Son, and will ſuck and draw till my Soul is comforted.

Alas, O Lord, my ſins have not only made me filthy,

but have hardned my heart: sometimes I may feel it to recent, & to give a little, but otherwhiles it is hard & stony within my breast: sometimes I think never heart so hard as mine; but is not here Heart-softning Blood? If there be not, not let me go away as hardned as I came: but if there be let me feel the vertue and the power of it, in making in me a heart of flesh. O Lord, I will lay my heart a steeping in his Blood, and will believe that then it shal be softned.

Alas, O Lord, my sins are very strong and powerfull within me, that sometimes I think they do not only rage but reign: sometimes they act so mightily in my heart, that I am apt to think there is nothing but sin in my soul, & no principle of grace to check & to controll it: my pride is strong, my passion is strong, & my lusts exceeding mighty; but is not here sin-mortifying blood, that can take down the strength & power of it? This blood hath subdued it in others, & now I will believe it will subdue it in my soul.

Oh, my Lord, my heart is often dead and dull, that I cannot pray with life unto thee, that I cannot be lively in thy service; fain I would, but lo my heart is dead, & cannot; but is not here quickning & enlivening Blood? Why then wilt thou suffer such a heart to be in me? Lord, wilt thou give me leave to apply it to my self, that I may be quickned to thy Service? Yea, I know it is thy will I should so do: now, Lord, my heart is warm.

Thus you may in respect of God, by faith make use of all the properties of the Bloud of Christ, you may go on in all the rest. Let it suffice that I have shewed you how faith may be set on work in the former particulars.

Secondly, When you thus consider the Bloud of Christ in the Sacrament, set faith on work to reply unto

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the Devil. He will be with you at the Sacrament to rob you of your comfort, and to hinder you of that joy that here you might be filled with; but by faith in the Bloud of Christ you may resist him: and whatsoever his accusations are, from some of these Properties of the Bloud of Christ, you may put the Devil unto silence.

Doth the Devil cast your sins in your teeth, and rank them in order before your eyes? Doth he tell you of your pride, and ignorance? Doth he tell you of your formal duties, & your want of close walking with God? You may reply, *Oh mine enemy! so far as there is truth in thy accusations, I am as willing to accuse my self; yea, before I came unto this Ordinance, thou heardst me accuse, and judge, and condemn my self; but lo, Oh mine enemy! here is blood that hath been shed for me, that was not shed for thee, here is blood to purchase pardon for my sins, which was not shed to pardon thee.* Oh how would such a believing reply, make the Devil to slink away, & leave thee to make the best improvement that thou canst of this Holy Supper. What sayest thou, Oh thou enemy of my Souls salvation and comfort? Hast thou ought to lay unto my charge? It may be he will tell thee of the hardness of thy heart: but thou mayst reply, because I found and felt it hard, therefore came I unto his Bloud to have it softned: What now Satan? it may be he will tell thee of thy dulness in thy holy Duties; thou mayst reply, I did indeed, to the grief & burthen of my Soul, find too much deadness upon my heart; and therefore I have brought it to the quickning Bloud of my dearest Lord, and he will put life into me: What now, Oh mine enemy! indeed

deed there is nothing that Satan can charge upon you, or bring againſt you, but from one of theſe Properties of the Bloud of Chriſt, you may put him to the worſt. You may go on in any of the reſt as you have occaſion to make uſe of them.

Thirdly, When you thus conſider the Bloud of Chriſt, you may *ſet faith on work, in applying it to your ſelf*, and ſtopping the mouth of your own conſcience, clamouring againſt you at the Lords Table, or elſe rightly & juſtly accuſing of you: for conſcience may know more evil by you than the Devil can, *viz.* many vain thoughts, & inward ſinful workings of your heart; but you may uſe ſome of theſe excellencies of the Bloud of Chriſt, upon grounds ſufficient to quiet, & to allay it. After this manner; *Thou telleſt me, Oh my conſcience, of ſuch blaſphemous, vain, diſtracting thoughts; I do ſubſcribe unto my accuſation; but lo, O my Conſcience! here is Bloud that hath ſatisfied God, & wilt not thou be ſatisfied: here is Bloud that hath reconciled God unto me, notwithſtanding thoſe my ſins: and Oh my conſcience, wilt thou not then be reconciled unto me? For the ſake of this bloud God is at peace with me, & wilt thou not?* Thus you may procure peace of conſcience, & upon laſting grounds go away with firm peace concluded betwixt your ſelf & your ſelf

Let Faith make particular application of this Bloud in all its virtues and efficacies, and ſay, *Look here, Oh my Soul! here is pardoning Bloud, and it is thine, here is quickning, ſoftning Bloud, and it is thine: here is juſtifying, ſanctifying, pleading Bloud, and this belongs to thee.* Thus for the drawing forth of faith to do its work at the Lord's Supper.

CHAP.

CHAP. XII.

Shewing how Love, Desire, and other Graces are to be exercised in the Sacrament.

II. When you thus consider the Bloud of Christ, then draw forth *holy love* to do its part, as *faith* hath done its. And indeed when faith goes thus before, it will be more easie to act all the rest. Let but *love* see with *faiths* eyes, & it will quickly be inflamed. Let *faith* make application, and *love* will quickly feel the benefit of it, and shew it in its actings: Oh how will *love* flutter in your breast, when it shall behold *that* precious Bloud that did redeem you, & reconcile you unto God! Oh then bespeak your love for God & Christ; *Look here, O my soul, what love was this in God to give his Son for thee? what love was this in Christ to give his life & bloud for thee? precious bloud for a vile & worthless sinner, O look again, O my soul, here is pardoning bloud for thee a sinner, here is softning Bloud for thee an hardned sinner, and here is reconciling Bloud for thee, who was once an enemy unto God. Oh what love is this! Oh never love like to this! hath God & Christ thus loved thee, O my sinful soul, & wilt not thou love him back again? Hath God sent his Son to die, & said unto him, O my well beloved Son, go & die for yonder sinner, & thereby commend my love unto him. O Lord, this love of thine doth overcome me! O Lord, thou hast out-loved me, if now my love were better, thou shouldest have it, but such as it is thou shalt have it. Make it more and make it better, & still it shal be set upon thee. Oh my soul, canst thou behold justifying bloud, & not love him that shed it for thee? Canst thou behold precious, quickning, softning*

ning Bloud, and not love him that laid it down to quicken, and to soften thy Heart, and redeem thee from Hell, Sin, and Wrath.

III. When you thus consider the Bloud of Christ, then *let desires be upon the wing*, to fetch in unto your Soul such things that this Bloud by its efficacy & vertue doth purchase & procure. *O here is pardoning blood? Oh that I could have the pardon of my sins! Here is sealing blood: Oh that I could have my pardon sealed and confirmed to my soul! Oh that now my sin might be subdued by this blood! Oh that my dull heart might be enlivened by this blood! Oh that now my wounded Soul, and troubled Conscience might be healed and comforted by this blood! Oh that now I may receive more darts of love to God, & faith in Christ, which this Bloud hath purchased for me! Oh that now my poor distressed soul may have rich experience of this softning, quickning, healing vertue of the Bloud of Christ, which he hath so willingly and freely poured out for me.*

IV. When you look thus upon the bloud of Christ *let your soul rejoice in God*, & call upon all the powers of your soul to joy & delight in God & Christ: *Oh! Can you think* that by this bloud you are justified, & pardoned, & not rejoice? That you are redeemed & reconciled by this bloud, & not rejoice? Is it *possible* you should feel the quickning power, & comforting influences of this Bloud, & not rejoice? Is it *possible* you should believe this Bloud is pleading for you, and not rejoice? *O Lord, my Soul doth joy in thee: my Soul doth magnifie the Lord my Redeemer. O how good is it to be here? O what comfort is this my Soul is thus delighted with! O what joy is this I feel so warm about my heart! There is no joy like unto it, I never found any joy like unto it.* V. When

V. When you thus consider the bloud of Christ in all those excellencies. Oh then *be grieved that you have so long neglected it*, that you did that which was the cause why precious Bloud was spilt; that you should thrust your sin into his side, to fetch his Bloud from his very heart. *O Lord, was I the cause this bloud was shed? Was it my pride & vain-glory that did set a Crown of Thorns upon this crucified bleeding Christ? Was it my unbelief & my apostacy from God that broached his blessed Heart, from whence I see these streams of bloud so plentifully gushing forth, that I may be washed therein, and justified thereby? What, was I the cause of it? and yet must I have the benefit of it? Did Christ suffer me to murder him, and stab, and pierce his very heart, and then pardon me, and save me when I had done, O Lord! my soul is grieved, my heart is sorrowfull. O that I had never sinned! Lord, I hope if my sins were undone again, I should never do them. Oh that since this Bloud is shed, it might fall upon my heart, that it may be dissolved into tears. Oh that my eye may weep, when I see my Saviours heart to bleed! Oh that my heart may be rent asunder, when I see my Saviours flesh to cleave asunder, that this Bloud may issue forth.*

Is this Bloud such quickning Bloud? Then, *Lord, I am ashamed that my heart hath been, and is so dull; that I have brought such a dead heart to behold my dying Lord. But if it be a quickning Bloud, then, O that I might feel and find it to be so.*

Is this such pleading Bloud? Then, *Lord, what did I mean when I did plead so long against it? When I framed arguments and excuses to keep me from coming under the power and influence of it.*

Is this indeed such mortifying Bloud? Oh then,

What

What did I do when I did neglect to bring my lusts unto it, but to consult how they may live, when Christ had died that they might be subdued.

Is there so many precious excellencies in this Bloud of Christ? *Oh sinner, wretch and fool that I was that did prefer any thing, every thing so long before it, and how so often trampled it under foot.*

But must I joy and sorrow too? Will not either sorrow keep me from rejoicing, or rejoicing prevent my sorrowing? No, both these *may be*, both these *must be*: this mixture, meddly of affection, doth well become a Believer at the Lord's Table. You may mourn that your sins did put Christ to Death, and yet you may rejoice that Christ hath, and would die for your sins.

VI. When you thus consider the Bloud of Christ, then let your soul *hate & abhor your sin that was the cause of its effusion*, & would have hindred (if mercy had not prevented) its effectual timely application. Oh that now your heart might rise against your sins, & that you might hate them while you live, with a perfect & implacable hatred! You do not love to see the knife that killed your Friend; and will you love to think upon that sin that killed your Lord? Or will you ever do it with delight? *Oh hadst thou any love unto thy Lord, Oh my Soul, thou couldst not then but hate thy sin. Oh now my Soul! Be wrought up to a heightned resolution, with greatest indignation and abhorrence to cast away thy sin. Now, Lord, I see that thou hast loved me, and I will hate my sins; and the more I taste of the sweetness of the Bloud of Christ, the more thou wilt cause my Soul to hate my sin.*

Thus I have given you my thoughts for your satisfactio

tisfaction in this Queſtion, how you ſhould conſider the Bloud of Chriſt in the Sacrament, & have your Graces exerciſed when you ſo conſider it.

CHAP. XIII.

Concluſion 5. *Shewing the neceſſity of Examination after the Sacrament.*

THat ſuch as are Partakers of the Lords Supper, ſhould enquire after Participation, what benefit they have received thereby.

There are ſome, that before the Duty take no pains to prepare themſelves, & after the duty, do not reflect how they went, nor enquire what was it they got: *After reflection* is neceſſary as well as *Previous Examination*. What good have I got? ſhould be a Queſtion we ſhould put to our ſelves after every duty we do perform, had I any warmth of affection in it? have I any more love to God, more deſires after him, more ability to duty, to bear affliction, to reſiſt temptation, to walk with God? This you ſhould do after every Prayer you make, after every Sermon you hear, at the end of every Sabbath, and after every Sacrament you receive. For want of this Reflection theſe Evils follow.

Firſt, For want of this, many think they *be better, when indeed they be the worſe*. For want of ſtrict and narrow Examination *before* ỹ Sacrament, they think they had faith in Chriſt, love to God, & repentance for their ſins: but what they had was but a counterfeit of Faith, & Love, & other graces as Hypocrites may have: So for want of reflection *after* the Sacrament, they might think they had ſome workings of faith, & love, & ſorrow, for ſin, and joy in God; and yet it was not ſo, but ſomething like to

these, as hypocrites might sometimes have in their attendance of God at his Table, and in hearing of the word, & other duties, Hypocrites might shed many tears at a Sacrament, and might have some flashes of joy through a false apprehension, that this Christ did die for them, & hath applied this bloud unto them, & that they are partakers of the benefits of his Death, as Grace, Pardon, Hopes of Heaven, *&c.* and yet shall be for ever damned, for not having any of these in truth and realitie; and this mistake is very dangerous, & oftentimes pernicious: In as much as it doth strengthen the *presumption* of these mens hearts, when they do think their faith is strengthned, & are more confirmed in their false hopes of heaven & eternal life, & often go away rejoicing at the thoughts of their good condition, & yet might ly for ever roaring amongst the damned for their folly & mistake, and might bless God for that which they thought they received from him at the Sacrament, and yet might be for ever cast from God, because they had not that grace which they thought they felt working in their hearts therein: therefore after-examination is necessary.

Secondly, For want of examination after the Sacrament, *you will be kept from after-humiliation, and repentance for your sins committed at the Table of the Lord.* If you did review, & look back upon the frame of your heart, & find you have miscarried in your work & management in your duty, you should see what cause you have of lying low before the Lord for so great sin; as to get no good by such an Ordinance that tends so much to promote the work of grace in the heart, of them that come worthily to

to

the same: Your heart when the Minister broke the bread, was not broken for your sin: when you took the bread, your heart was dull & dead, & did not reach forth the Hand of Faith, to lay hold upon Christ & his benefits, & apply them to your self, & so did play the hypocrit before God & your fellow Communicants: When the wine was poured forth, and you saw how Christ did shed his bloud for sinners, you could not drop a tear for your sins that caused it: or if you did, it was not from a heart sensible of your sin, or of Gods love unto your Soul; when you took the Cup and drank thereof, you did not remember Christ as you should have done: and while you were present at his Table, your mind was filled w distracted thoughts & your thoughts were wandring, when they should have been fixed upon God & Christ: and how shal you be humbled for this, if you do not reflect y you are guilty of such sins? And how shal you confess this before the Lord upon your knees, when you do not afterwards consider how it was w you at that time? And how great a sin is this, & how bad is your heart, neither to be affected at the Table of the Lord, nor to be afflicted in your soul after you are gone, that it was not so with you? This was your sin while you were there, that you got no good thereby; and this is also your sin, that you do not bewail it when you come away: whereas it should be lamented from one Sacrament to another, y your heart was indeed so bad & out of frame when it should have been delighting in God, and loving of God, & sorrowing for your sin.

Thirdly, For want of examination after the Sacrament, *you might receive good & not perceive it*: *nay*,

perhaps deny it. As many have grace, and yet think they have none: so many here might receive good and yet think it not so: you go away, & soon forget the workings of God upon your heart, & the workings of your heart towards God: and so are tempted to believe it was no otherwise with you, than it may be with hypocrites in this Ordinance: and because you do not seriously consider, and faithfully keep in your remembrance the experiences you had from God, while you were there, you yield to this temptation when you are come away.

Fourthly, For want of reflection after the Sacrament, *you are not so thankful after the duty is done for what you did receive, as else you would be.* Many hypocrits go away & rejoice, when they should mourn: and many gracious souls go away and mourn, when they should rejoice, and *both,* because they do not afterwards reflect upon ȳ inward workings of their hearts, to judge of them according to what indeed they were. God did come into your heart & humble it: God did come into your heart & break it: God did come into your heart, and caused it to abhor your sin, and to long after Christ, which you should remember while you live to adore ȳ riches of his grace, that he should look upon such sin and dust as you are, & cause you to feel such operations of his Spirit; that every time you go into secret, you should give him thanks for these his workings upon you heart: But how shal this be done, if you do not often reflect how it was with you when you were there.

5*ly,* For want of reflection after ȳ sacrament, *you will oftentimes take up with the bare performance of*

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the duty & rest in the work done; and rest satisfied ỳ you have eat & drunk at the Table of the Lord: though you have not eaten the Flesh of Christ, nor drunk his Bloud: and it is too great a sign ỳ you rest in the work done, when you do not consider afterwards how you have done it, nor enquire, Did I please the Lord while I was eating? Did I please the Lord while I was drinking at his Table? Did I eat in faith, & drink in faith? Did I find God coming down into my soul by his grace and spirit, and my soul ascending up to God by faith and love.

6*ly*, For want of this reflection after the Sacrament, *you will not be so earnestly desirous after renewed opportunities of receiving, nor have such longings in your soul to come again*. One would think ỳ the entertainment which God gives unto his People at his Table, the smiles that there they see in his Face, the love ỳ there they do perceive to be in his Heart, and the favours there they receive from his hands, should stir up in their hearts such earnest breathings as these. Oh when might I come again! O when shal I be thus refreshed again! Christ was exceeding sweet unto my soul, his comforts were delightfull to my heart; O when shal I return again unto his Table, that I might have more of that, which on such a day I found! But if this be so much out of your thoughts, the other will be too much out of your desires.

7*ly*, For want of this reflection after the Sacrament *you will be less experienced, and less acquainted with the workings of your own heart*. If you reflect upon what your heart did promise when you were there, & how you have come short of your promise,

how your heart did work in hatred unto sin, and how afterwards (if it be not strictly watched) it will be ready to consent and yeild unto it: If you thus compare your self, what you are at the Sacrament, & what your heart would be if not heedfully observed afterwards, you would be more acquainted with the deceitfulness of your own heart.

Eightly, For want of this reflection after the Sacrament, *you will be fuller of doubts, & more empty of comforts then else you would be.* Sometimes God did so powerfully work upon your heart; when you were at his Table, in drawing forth your love to him, your hatred to, & sorrow for your sin, that you could not deny that you had grace: But at another time you might lose the sense of this, when it might not be so with you, & when the Devil doth assault you, to perswade you ỹ you have no grace, because now you do not feel the workings of it; but if you would reflect how it was w̄ you at such a time at the Sacrament, you might repell this temptation: Tho' I do not *now* find the lively workings of my love to God, yet at *such a time* in the Sacrament I did; tho' *now* I do not find my heart to break, but is dull & out of frame, yet *such a day* in the Sacrament I did: Then I found my sins my burthen, and the breaking of my heart: Then I did feel my heart to burn in love with God & Christ, and this will help to resolve your present doubts, & to expel your present fears, and to resist this temptation of the Devil: But if you do not reflect, you might lose so good an evidence of the truth of your grace.

Ninthly, For want of this reflection after the Sacrament, *you will be a grief to the spirit of God*, whether

ther you did meet with God or not: whether it was well or ill with you when you were there: *If you did meet with God*, & if he did comfort your heart; or humble you for sin, & do not reflect, you grieve the spirit of God, that he was so kind & loving unto you, & you so soon forgot it to be thankful for it: if *you do not meet with God*, and do not reflect, you grieve ỹ spirit, ỹ tho he be absent himself from your soul, you do so soon forget it to be humbled for it.

Tenthly, It argues your *End was not so right as it should have been:* had you aimed indeed at communion with God, and encrease of grace, would you not enquire whether you had attained your end?

Eleventhly, It argues *great careleſneſs of heart*, and too great a ſlighting of the benefits of the Sacrament; did you eſteem them, you would enquire whether you had enjoyed them.

Twelfthly, It argues *you were not ſo wiſe for your ſoul as you were for your body*; not ſo wiſe for the things of Heaven, as for the things of this world: for after you have been trading for the things of this life, you will caſt up your accounts to ſee what are your gains, and what is added to your ſtock.

13*ly*, This will *provoke God in after duties to withdraw from you*, and to deny that to you in following Ordinances, which you would not ſo much as enquire whether you had got it in former Duties.

Fourthly, *You may decline in grace, and be on the loſing hand, and not eaſily and quickly perceive it*, and fall into a frame of dulneſs before you are aware.

Therefore let it be your conſtant practice, as to examine your ſelf before that you may know your fitneſs for this duty, ſo examine your ſelf afterwards

that

that you may know whether you are ỹ *better* or the *worse* by this duty; for every one is made better, or made worse by coming to the Lords Table. Physick makes ỹ body better or worse: All Gods ordinances will have their operation; the word is a savour of life or death to every one that hears it, 2 *Cor.* 2. 15, 16. So many are the worse by coming to ỹ Lords Table, 1 *Cor.* 11. 17. *You come together not for the better but for the worse.* That you are not the better, is *satis culpabile*, sufficiently blame-worthy; but that you are the worse, this is *male aunesis*, the aggravation of your sin, *Grande id nefas, quando medicina non modo non proficit ægro, sed in venenum vertitur.* It goes ill with that man whose Food and Physick is turned into Poyson, and proves to be his bane: not for his profit, but his detriment.

Here for your satisfaction I shall enquire after these things.

1. *What are the Causes that some go to the Lords Table, and receive no Benefit thereby?*

2. *How may a Believer know when he doth receive Benefit thereby?*

3. *What must a Believer do, if upon this search he findeth some advantage by this Ordinance? And what if he do not?*

CHAP. XIV.

Containing the Reasons why some receive no Benefit by the Lord's Supper.

THe Reasons why some are not the better by going to the Lords Table, are such as these: *First*, Because *they are not habitually prepared for it*; they have not these necessary qualifications, nor habitual

habitual graces, that *must* be in that mans heart that shal be benefited by the Sacrament; they had no life, and therefore are not capable of growth and nourishment: Growth of grace, supposeth truth of grace: They that have not first received a *whole* Christ in the gospel, in all his Offices, cannot receive a *broken* Christ in ỹ Sacrament: They are not united unto Christ, & where there is no union, there can be no communion: they are not engrafted into Christ, & therefore they receive no fruit from the cross of Christ. All the benefit that must come in by the Sacrament, must be by the exercise of grace, of faith, and love, and sorrow for sin, *&c.* But they that have it not, cannot exercise it.

Secondly Because *many that are habitually prepared, may be too slight in actual preparation*: They did not seriously, throughly search their hearts and lives, nor enquire after their sin and wants: They do not solemnly, but slightly pray to God before hand; They do not quicken their hungerings after Christ, nor go with great believing expectations of receiving great things from God in this Duty.

And God will check you at his Table, by withdrawing himself from you, for your neglect before you came. It may be you were busie about ỹ world when you should have been preparing for your duty: It may be you may be in your shops, when you should have been in your chamber, or your closet: it may be God saw you reading your account-book, when you should have been reading the History of the Death of Christ in the Book of God, & should have been studying the Book of your own Heart; God saw you thinking of the world when you

should

should have been endeavouring to have warmed your heart in the believing thoghts of the bloud of God, in the great transactio s of mans redemption.

Thirdly, Because *after diligent actual preparation, you have rested in your foregoing duties, & exacted that for your preparations sake, which you must only receive for Christs sake.* It is hard to make diligent preparations, and then deny them when we have done, & expect all through Christ: and after our most serious preparations, to acknowledge them as nothing, & that it will be free grace if God discover himself unto us at his Table. Sometimes you may observe, that after greatest enlargements in secret preparation, you have been most strengthned in duty: not that God is displeased w̃ your diligence in preparation, but that you lay too great a stress upon your spiritual duties, and mounted them up above their place, & would have made a Christ of your duties, & would have detracted from the merits of Christ in hoping that from God, because you had prepared, which you must only hope for, because Christ hath died: not but that you may, & ought to look after your prayers which you make, and see what returns the Lord doth give you; but there is a difference between an expectation of good things from God, according to your prayers and preparations, and between an expectation of good things from God, for your prayers and preparations: and yet you may disclaim this in word, and in your heart secretly too much rely upon them.

Fourthly, Because *God is offended that some sweet & secret sin is too much favoured.* Tho' there might be no reigning sin in you which is consistent with the

the ſtate of Grace, yet there might be too much connivance & favor ſhewed to ſome particular ſin: the reaſon now why GOD ſmiles no more upon your ſoul at his Table, may be becauſe you frown no more upon your ſin. God ſhews no more mercy to you at his Table, becauſe you ſhew no more ſeveretie againſt your ſin; and muſt not God take it unkindlie when you come to Commemorate the Death of his Son with too much kindneſs in your heart to ſin, that was the Cauſe of his Death.

Fifthly, Becauſe *you were too remiſs, and let down your ſpiritual watch in the time of receiving*. You loſt holie time at the holie Sacrament, by entertaining of, and being filled with vain diſtracting thoughts; when you are there, you ſhould be carefull to do nothing elſe, & to think of nothing elſe, but what is pertinent to the dutie you are engaged in; your own heart will be frequentlie ſtragling, if you do not keep it, & the devil will be injecting thoughts of things of another nature: or will fill your minds with thoughts of holy things, but not pertinent to your preſent work: And if you would receive benefit by your receiving, you muſt ſay to Satan, as *Nehemiah* to *Sanballat*, when he would have diverted him from building of the wall, *Neh.* 6. 2, 3, 4. *Sanballat* ſent to him, ſaying, *come let us meet together in ſome of the villages, but they thought to do me miſchief. And I ſent meſſengers to him, ſaying, I am doing a great work, ſo that I cannot come down. Why ſhould the work ceaſe while I leave it, & come to you. Yet they ſent unto me four times after that ſort, & I anſwered him after the ſame manner*. When you are receiving, the devil would parley with you, but it is to do you miſchief, therefore

therefore reply unto him, I am doing a great work so ỳ I have no time to entertain thy suggestions. O mine enemy! I have other things to think upon, here is the death of my Lord, & his love in dying for me to think upon; And why should this work cease, while I entertain thy suggestions? So far as your thoughts wander, so far your work at the Lords Table stands still. And if Satan sollicite you four or more times, still answer after the same manner: be as constant in resisting, as he is in sollicitting, and you will find benefit by the duty, if you ply your work when you are there.

Sixthly, Because *you have not conscientiously endeavoured to live up to resolutions made in former receivings*. Did you not there promise, if God would please to manifest himself unto you, & warm your heart, & pardon your sin, & speak peace unto your Soul, you would carefully avoid the like transgressions? That you would resist Satans temptations, and be better in every relation, and fill up the duties that God requires at your hands? that you would pray more, & pray better; that you would take heed of after-passion, if GOD would pardon your former passion; And yet you have come short of all this, not only throgh inavoidable infirmity, but throgh carelesness, & letting down your spiritual watch: When the temptation hath assaulted you again, you have quietly yielded again, & God hath not seen as much circumspection in your conversation as before, & do you think the next time you do receive, that God will not make you go away without the comfort of this Ordinance, who deny to him the care of your conversation: If you would have God

to do you good by this ordinance, you must walk so holily when any ordinance is over, that you may meet with God in another or in the same at another time.

CHAP. XV.

Shewing how we may know whether we do good by coming to the Lords Supper.

THat you may know whether you receive benefit to your Soul, by coming to the Lords Supper, you must be carefull that you do not mistake. To prevent which, let me premise:

First, Take heed that you do not conclude, *you have no benefit at all, because you have not so much as you perceive some other Christians to have*: For Gods discoveries to his people are arbitrary and gradual, when he will, to whom he will, and in what measure he will.

Secondly, Take heed that you do not conclude, *you have no benefit at all, if you have not so much as you hoped for, or expected.* You aimed at much, and found but little, yet do not say it was altogether an empty Ordinance to your Soul.

Thirdly, Take heed that you do not conclude, *you have no benefit at all, if you have it not in that particular & kind that you looked for*: It may be you may aim at a great deal of comfort and joy when you went, and God may deny you that, and make you to sorrow, and be broken more for your sins; this is a spiritual benefit, though not in the way that you look for it.

Fourthly, Take heed you do not conclude the Sacrament *do you no good at all, if you do not sensibly*

perceive it in the very act of receiving, or while you are actually under the Ordinance: To have no benefit by it then, is very sad and uncomfortable, but yet limit not the efficacy of the ordinance only to the time of receiving, but observe how it works with you after it is past; it may be sometimes you may mourn more, & rejoice more afterwards, than when you were at the Table. Now to resolve your doubt, consider *you do get real benefit by the Lords Supper*.

First, When you find *your heart thereby more strongly engaged to inward & universal holiness*. When you feel your heart more obliged to walk with God, with more circumspection and care than you did before.

2*ly*, When you find *your Faith is more increased*; you can rely upon Christ more fiducially, than you could before; when you went, you did purpose to take Christ upon his own Terms, but when you come away, your purpose is more settled, and you are more resolved in Christs way, to venture the everlasting concernment of your Soul upon him.

Thirdly, When you find *your love to Christ hereby to be more inflamed*. You loved him truly before, but now you love him strongly; your soul is sick while he is absent, but when he is with you, you are satisfied; he now dwelleth more in your thoughts than before he did, a sign you love him more than before you did.

4*ly*, When *Communion with God in the Sacrament is obtained*, & God gives you the meeting, the Ordinance then will certainly do you good, when you find your grace go forth in exercise towards God,

God,& ỳ ſpirit of God bearing upon your Soul,by the powerfull influences thereof affecting of you.

Fifthly, VVhen *your ſpiritual delight & joy in God & Chriſt is more raiſed*: Before you did delight too much in the world,& in your friends, and in your riches; and leſs in Chriſt: but now more in Chriſt and leſs in theſe: when you think of God you can rejoice, when you ſpeak of Chriſt, your Soul triumphed in him.

Sixthly, VVhen *your Soul under the ſight & ſenſe of ſin is more deeply humbled*. If you have not joy in the Sacrament, yet if you have more ingenuous ſorrow for your ſin, God hath done you good thereby: If you do not come away with a rejoicing heart, yet if you come away with a weeping eye, proceeding from a trulie contrite Spirit, bleſs God for his mercie to you in that Ordinance.

Seventhly, VVhen *corruption & ſin is more abated, and become more loathſome to your Soul*: VVhen the *thoughts* of ſin are more loathſome to you, than the *actings* of it formerlie were: when you groan more under the weight and load of ſin, and do ſet your ſelf more reſolvedlie againſt it.

Eightly, VVhen *your deſires, after full enjoyment of God and Chriſt in glory, are more enlarged*: Here you feel the workings of his Spirit, that makes you long to behold his Face in his glorious Kingdom, that the little taſte you have of Gods manifeſted love unto your Soul, makes you almoſt impatient till God ſhall take you to himſelf.

Ninthly, VVhen *your heart is more ſuſpected*: and you walk with a greater holie jealouſie, and you do not loſe the end of your going; and that you

have as holie fear, that you break not Covenant with God when his Vows are upon you.

Tenthly, VVhen *you set a high valuation & esteem upon this Ordinance, and prefer it before your necessary Food*: and finds that your Soul desires you may come again, for this verie end, that you might meet with more of God another time.

Eleventhly, VVhen *you are more strengthened and emboldned to undergo the loss of all things for Jesus sake*: VVhen you see how Christ hath suffered for you, even unto death, you now count not your very life too dear to lay down for Christ.

12*ly*, When *you come away truly thankful for what you had, and truly sorrowful you had no more*: If you come away sorrowing, thinking you have not met w. Christ, & very sorrow proves you did meet with Christ, else you had not sorrowed, when you think you missed of him: by such things as these judge.

CHAP. XVI.

Shewing how we are to live after we have been at the Lords Supper.

IF you find no benefit, then do these three things: First, *Examine what may be the cause*, why God withheld the benefit of the Ordinance from you: VVhy it was, it proved an emptie duty unto you.

Secondly, *Greatly bewail this before the Lord* that through your own miscarriage, you shou'd lose the great Advantage that might have been received.

Thirdly, *Labour to feel the benefit of the Sacrament by Repentance*; *and exercise Faith upon Christ when the Duty is over*: and pray for the efficacie of it.

If you had good success, do likewise three things.

First,

First, *Give to God the Glory of it*: take you the Comfort, give God the Glorie.

2dly; *The more good you get, the more frequent it*: It is good to be often there where you meet w God.

Thirdly, *Let your conversation after the Sacrament, witness the good that you receive in and by the Sacrament*: you say so, live so, that all may see it: an holie, suitable conversation, in living up to Sacramental Obligations, will convince your self and others that there is some real good, that you do get by attending upon God therein.

But alas! how few do live as becometh those that have been at the table of the Lord? If you did but listen to their discourse as soon as they are gone from this Ordinance, you should hear some talking presentlie of the world, or of something impertinent to what they have been about: If you did but follow them from the Lords Table to their own, what unsavory words should you hear from them? How frothie & vain is their discourse? And if you observe their actions, even upon the same day, and sometimes in the same hour y they have been eating & drinking at the table of the Lord, you would perceive that they have presentlie forgot where they have been, & what they have been doing and the obligations that there were laid upon them to live better You should see one drunk w passion, & another filled with carnal mirth, another careless in the after dutie of the Sabbath: trace them in their lives in the week following, & you shall see them as worldlie, as vain, as negligent as others that never had been at such an Ordinance.

Therefore that I might be instrumental (and

O! that I may) to stir you up to live as becomes those that frequent the Lord's Table, I shal speak to these three things.

First, *Why you should give all diligence in endeavouring to live suitably to the Obligations laid upon you at the Table of the Lord.*

Secondlie, *How you should Live and Walk after the Sacrament, that your Conversation might be suitable to your Sacramental Obligation.*

Thirdlie, *What are the Aggravations of this Sin, in not living as becometh those that have been at the Table of the Lord.*

1*st*, It requires your utmost diligence to endeavor to live suitably to the Sacrament, if you consider.

1. *That your priviledges are greater than the priviledges of many others*, whom God doth not invite, nor call (while such) to come unto his Table: God honors you above the wicked in the world, above the ungodlie & profane; and the greater your priviledge & dignitie is, the greater should your diligence be in living up to after-duties. *Mephibosheth* esteemed it a great dignitie and favour that he should eat bread at King *David's* Table, 2 *Sam* 9 7, 8. And is it not a great dignity to eat of the bread of Life, at the Table of the King of Heaven?

2. *The devil wil be assaulting you with new temptations to draw you unto sin, after you have been at the Table of the Lord.* If God hath spoken peace unto your conscience, the Devil will be endeavouring to break your peace: If you have got a pardon of your old sins, he will be tempting you again to the committing of new; and the greater discoveries you have had of God, when you were there, the greater will his

his temptations be, to draw you unto sin, when you come from thence. When Christ was baptized, and God had owned him by a voice from heaven, then he was tempted by the Devil, *Mat.* 3. 17. and 4. 1. And if the Devil be diligent to tempt you after such a duty, would not you be diligent to resist him Or if you be not, is it not likelie you will do something that will be unbecoming one that hath been at this Ordinance? Let you your self be Judge.

3 *You are to go again in the following week unto your worldly busines & employments*, & to trade in things below & how soon will you lose the sense of Gods love, and the sweet delight your Soul was filled w̄, by dealing in the world, if you are not watchful?

4. *Your own heart is apt to grow cold & dull again, after you have been warmed & heated in the sacrament*: Therefore you must be diligent after such a Dutie. The water that is heated by the fire, still retains a principle that induceth it into its former coldness, when it is removed from the fire, and so doth your heart.

2*ly*, If you would walk and live as becometh one that hath been at the Table of the Lord; you must,

1. *Endeavour to live and walk as Christ did*, when he was here upon the earth. When you have been commemorating Christs death, you must come away purposing to imitat his life. For as Christ in his sufferings hath left us an example how we ought to suffer, 1 *Pet.* 2. 21. So Christ in his life hath left us an example how we ought to live, *John* 6 2. Then you will walk suitably to y̆ Ordinance, which is a commemoration of Christs Death, when you tread in his steps, while he lived upon the earth.

2. *Walk*

2. *Walk & live as one that is redeemed by the blood of Christ should live.* In the Sacrament you have seen the greatest of the price that was payed for you, to redeem you from the torments of hell, from the wrath of God, the curse of the Law, the power of sin: Here it is, you see you are redeemed & bought, and therefore you are no longer your own, but his that died for you, 1 *Cor.* 6. 19 —*And ye are not your own*, Verse 20 *For ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods.* Oh how should a man redeemed from eternal Torments walk and live.

3 *Walk and live as one that hath been sealed up to the day of redemption should live.* In the Sacrament you do not onlie see that you are redeemed, but also that you are sealed unto the day of redemption, you are assured of heaven and eternal life; and Oh how should a person, that in the Sacrament hath had the seal of the Covenant of Grace, assuring him of life and glorie, walk and live!

4. *Walk and live as to one whom the Lord hath spoken peace should live.* In the Lords Supper God hath told you, he is reconciled unto you, he hath said unto you, my Son, my Daughter, *be of good cheer thy sins be forgiven thee*: Then go and live, as one pardoned by the Lord should live.

5. *Walk and live as one that hath renewed his Covenant with God should live.* Be as strict against sin after the Sacrament, as you did purpose when you were there. God hath avouched himself to be your God, and you have avouched your self to be the Lords, then live accordinglie.

6. *Walk & live as one that hath seen such sights at a*

Sacrament

Sacrament as you have seen. Here you have seen the dreadful wrath of God, against sin, the severitie and the strickness of his justice against sin: here you have seen the evil against sin, & the deserts thereof: here you have seen what a precious thing the soul of man is, by the price that was paid for it: here you have seen the love of God and Christ to poor sinners: then live of that fear of sin, with that care of your immortal precious Soul, as one that hath had such sights should do.

But more Particularlie:

1. After you have been at the Table of the Lord, *you must make conscience of abstaining from those sins that there you did bewail*, that there you sorrowed for: to weep for sin at the Sacrament, & to indulge it when you come away, is great hypocrisie: will you (while there) seem to be grieved for your sin, & yet afterwards be unwilling to forsake? Did you resolve against it, or did you not? If you did not, ỹ Lord forgive you, your sin is great, & your love to sin was great, when you would not so much as purpose to leave your sin, nor resolve against it: no, not when you saw what Christ hath suffered for sin: If you did, then do as you did purpose & resolv.; especiallie, watch most against that sin, that you have oftnest found prevailing against you, that your heart is almost ready to yield unto, and your Conscience did most reproach you for, when you were at the Table of the Lord. Your endeavor must be against all sin, but chiefly against your chiefest sin. Oh never smile upon your sin, which you see hath put to Death your Lord, the Prince of Life.

2. *After you have been at the Sacrament, be conscious*

in

in discharging of either duties, which this Ordinance doth engage you to. Yield obedience to the commands of God, which he hath given you to be the rule of your life: this was your dutie before, but now there is another bond to tye you to it, there is a *superadded* Obligation laid upon you so to do; and your neglect and disobedience will be more heinous if you do not.

First, Be more frequent and more fervent *in your secret addresses unto God.* Besides your worshipping God in your familie (which some that come to the Table of the Lord do shamefullie neglect) be much with God alone. Oh how should you love & delight to have communion with God in secret, when no Eye doth see you, but the Eye of GOD, whom you have seen in the Sacrament, hath given his Son to you and for you.

2ly, *Labour after growth in Grace*: This should have been in your desires before you went, and it should be your *endeavour* when you come from thence, to have more love for God than you had before, to have stronger faith in Christ than you had before, to have more delight in God & Christ, and more ardent desires than you had before.

Thirdlie, *Be more resolved to suffer, and to die for Christ than you were before.* At the Lords Table, you have seen what Christ has done and suffered for you, be you thereby more resolved not onlie to do, but to suffer also for his sake: but not onlie more eminent in your active, but more patient in your passive Obedience than before.

4lie, *Live in love with all that are partakers of the same benefit with you.* Yea, in this Ordinance you have

have an example of loving your verie enemies as Christ did when he died for you: but a more special & particular love, you are taught to have to all the Members of Christs mystical Bodie when you see in this Ordinance, how Christ hath loved them all: Eph.5.2. *Walk in love, as Christ hath also loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.*

5 lie, *Be not so afraid to die, after you have seen the Death of Christ in the Sacrament represented to you.* Christ hath conquered this enemie, he hath made Death your friend to open the door to you; that you may go in & live w him. who hath died for you

Thirdly, If you do not live as becomes one that hath been at the Table of the Lord, consider the greatest of your sin in these aggravations of it. If you live a loose and carnal life, after you have partaken of this Ordinance:

1. *You break Covenant with God.* & those Promises which you made to him of better Obedience, you did again resign your self to be the Lords, if you did not, that was your sin; if you did, and do not answer it in your life, this is your sin,

2. *You dishonour Christ*, if you live not suitable to this Ordinance; you profess your self to be one of his Disciples, else what did you there? If you be, and do not live accordinglie, you dishonour him whom you there had seen so much vilified and reproached by others for you, and yet shall he be reproached by others by reason of you?

3. *You do grieve the Spirit of God*, if you live not holilie after the Sacrament: Did not the spirit of God come & bear you witness, that you were a son

of

of Gods,& did ſecretlie and powerfullie perſwade your heart,that God through the death of his Son was reconciled to you, & that your ſins were pardoned, and that your Soul ſhould be ſaved when you die? And muſt not this be but a griefe unto him, to ſee you walk ſo unworthlie of his love?

4. *You diſcredit your profeſſion*, and cauſe the holie ways of God to be evil ſpoken of, if you lead not a holie life after you have been at the Table of the Lord. Thoſe that will not be holie themſelves, will blame you, and reproach your Profeſſion, if you be not holie. Such a man goes to the Sacrament, and yet will be unjuſt, and yet is vain in his diſcourſe, & we ſee but little difference betwixt his life and ours, and ſo will be hardned in their evil ways, and be preiudiced againſt Religion, by the unſuitable Converſations of thoſe that do profeſs it.

5. Falling into ſin which you have purpoſed and reſolved againſt at the Lords Supper, *will more deeplie wound your conſcience, & diſturb your peace*; When Conſcience ſhal tell you, you reſolved againſt this ſin, and yet you have committed it; you promiſed to be more watchful againſt the occaſions and appearances of this evil, but you have wilfullie run into the committing of it, or when tempted to it, you willinglie conſented.

6 Unſuitable walking after you have been at the Lords Table, *will cauſe you to loſe much of your holie confidence when you go again.* It will much hinder your application of Chriſt unto your ſelf, that you cannot with that holie confidence ſay, *This Chriſt did die for me*: eſpeciallie if you be not deeplie humbled for your falling before you come again.

7. Unſuitable

7. Unsuitable walking after this Ordinance, *will provoke the Lord to withdraw from you*, & leave you in a deserted state, to leave you in the dulness and the deadness of your heart; to take away his comforts from your heart, & to conceal his love from your soul, till you learn to walk more worthy of it.

8. Unsuitable walking after this Ordinance, *will be great unthankfulness unto God*, for the giving of his Son, and all the priviledges you have been partakers of by him. It is not your praising God with your lips, but chiefly with your lives; not only in your words, but principallie in your works, that will prove you trulie thankfull unto God. All that GOD requires from you, for all the Blessings purchased by the Death of Christ, and made over to you in the Sacrament, that you should be thankful unto him, and to improve them to his Praise and Glorie; but you cannot have a thankfull heart, if you have not a suitable Conversation.

These are some of those evils & aggravations of your sin in this respect, which you should be careful to prevent; that in nothing you may provoke your God to anger & displeasure, but behave your self *before*, and *in*, & *after* your participation of this holy Ordinance, that God may delight in you through Christ; and might welcome you to his Table here, and to his Kingdom when you leave this world; where you shall be filled with those delights and joys, of which you have a taste in this imperfect state at the Table of the Lord.

DIALOGUE.

A short Dialogue between a Minister and a private Christian, that desires to partake of the Lords Supper.

Christian.

SIR, If it will not be an interruption to you in your VVork, I desire your Advice and Counsel about a Duty that concerns my Soul.

Minister. *It is the work which God hath committed to my charge to further Souls in their way to Heaven, and direct them in their duty in order thereunto; therefore if your business with me be such, tell me what it is you do desire.*

C. My earnest desire is to partake of the Sacrament of the Lords Supper.

M. *Did you never yet receive this Sacrament?*

C. No.

M. *Why have you lived so long in the neglect of this Ordinance?*

C. Because I have been full of Doubts and Fears concerning my fitness for it.

M. *Have you then got your Doubts resolved? and are you perswaded that you are an invited Guest unto this holy Supper.*

C. Sometimes I have some hopes that God doth call me to it, but sometimes I fear that I am not prepared for it, and therefore I beg your Direction what I ought to do.

M. *You know that a Minister cannot look into your heart, nor infallibly discern whether you have Grace or no; Should you not then rather search and examine your self, since you may know the state of your own Soul which another cannot?*

C.

C. I know that no man can know my heart, and whether I be fit before God; but you may take account of my knowledge in order to it; and if I speak the truth, & do not lie (which in the presence of God, at whose Tribunal I must shortlie stand, I promise) while I declare to you the workings of the spirit of God upon my heart, you may tell me from the word of God, what my condition is; neither do I come to spair my pains in examining of my self, but that hereby I might be ȳ better enabled for it.

M. *Are you willing then that I should try your knowledge concerning the Lords Supper, and enquire into the Grounds and Reasons of your Hopes, why you think you are fitted for this Duty?*

C. I ought always to be readie to give an answer to every man that asketh me a reason of the hope that is in me, much more to such whom God hath set to watch for my Soul, and especiallie when I declare to partake of the Lords Supper.

M. *Tell me then what is the Lords Supper?*

C. The Lords Supper is the second Sacrament of the New Testament, 1 *Cor.* 11. 25. instituted by Christ, *Luk.* 22. 19, 20. wherein by the signs of bread & wine, & the actions that concern the same, *Mat.* 25. 26, 27. we shew forth his death, 1 *Cor.* 11. 26. & God signifieth, sealeth & exhibiteth the Bodie and Bloud of Christ, 1 *Cor.* 11, 26. with all the benefits of his Death & Passion, to everie worthy Receiver, for his spiritual nourishment, & growth in grace.

M. *Why is it called the Lords Supper?*

C, Not becauſe it is appointed a Supper to us, but becauſe Christ sitting at his last Supper, ordained it in stead of the Passover, *Mat.* 26. 26.

M. *How*

M. *How long is the Lords Supper to continue in the Church?*

C. Till Christs coming in Glorie, 1 *Cor.* 11.26.

M. *Is it the duty of Believers to receive the Lords Supper?*

C. Yes: Else, 1. They disobey Christs command, *Luke* 22. 19. 2. Slight Christs love in appointing it for them. 3. Neglect a profitable means for their growth in grace. And 4. Provoke God to a great displeasure, *Matthew* 22. 2. to *verse* 9.

M. *Is it the Duty of Believers often to partake of the Lords Supper?*

C. 1. Christs command, 1 *Cor*:11:26: 2. The Apostles practice, *Acts* 2:42: and 20:7: 3. Their own necessity being often dull, *Joh.* 20.9. and often doubting, *Mat.* 28. 17. and often backward to believe, *Luk*:24:25: or to remember Christs Doctrine about his Death, *Luk.* 24.5,6,7,8. their often spiritual wants, *Philip.* 4.19. their too often decays in grace *Rev*:2:4: and 3:2: their often sinning against God *Jam*:3:2: & their often need of cleansing by the Bloud of Christ, *John* 13:8: 1 *John* 1:7: and often need of pardon, *Mat*: 6: 12: do require that Believers should often partake of the Lords Supper.

M. *Do Hypocrites and Unbelievers eat and drink Christs Body and Bloud?*

C. No: Such receiving only the outward elements

M. *Is not then their Case dangerous?*

C. Yes: Because, 1. Their sin is great, being guilty of Christs Body & Bloud, 1 *Cor*:11:27: 2. They eat damnation to themselves, *vers*:29: 3. Are sickly, & do die for this sin, *ver.* 30. For this God casts some mens Bodies to the Grave, and their Souls to Hell.

M. *What*

M. *What course then must you take to prevent this sin and danger?*

C. I must give all serious diligence to prepare my heart for so great a work.

M. *Why do you think Preparation is so needfull?*

C. Because, 1. All men are naturallie unfit. 2. After Conversion, Believers are often indispoled for it. 3. God will come and view his Guests, *Mat.* 22.11. 4. We have to do with the Bloud of the Son of God. 5. Manie duties here do meet, And 6. God hath made great Preparation for us.

M. *How must you prepare your self for the Lords Supper?*

C. By a serious narrow search of my heart, whether I have those Graces which GOD requires in worthie Receivers: and by fervent solemn Prayer.

M. *What are those Graces which God requires in your worthy Receiving?*

C. Knowledge, Faith, Love to GOD, Repentance, and New Obedience.

M. *Why is Knowledge necessary?*

C. Because without Knowledge the Heart cannot be good, *Prov:* 16: 2: Nor can a man examine himself, nor discern the Lords Bodie.

M. *What Knowledge is necessary?*

C. It is necessarie to know how we were created, how we fell from God, & how we are recovered

M. *How were we created?*

C. After the image of God, *Gen:* 1:27: in Knowledg, Righteousness, & Holiness, *Col:*3:10: *Eph:*4:24:

M. *How came we then to be so sinfull and miserable?*

C. By the first transgression of our first Parents, *Rom:* 5: 12, 18:

M. *Wherein consists the sinfulness of our estate, by reason of our first Parents Fall?*

C. In the imputation of *Adams* first sin, *Rom:* 5: 19: The privation of the image of God which we had at first, *Rom:* 3: 10: And in the propensitie of our hearts to the vilest sin, *Gen:* 8: 21: and 6: 5:

M. *Can you declare more particularly the sinfulness of the several faculties of the soul, & members of the body?*

C. The Understanding is dark & ignorant, 1 *Cor:* 2: 14: *Eph:* 4: 11: An enemie to God, *Rom:* 8: 7: Vain, *Eph:* 4: 17: The Will is stubborn and rebellious, *John* 5: 40: *Matth:* 23: 27: Unable to chuse good, *Phil:* 2: 13: The Conscience is defiled, *Tit:* 1: 15: In some seared, 1 *Tim:* 4: 2: Erroneous, *John* 2: 16: Doubting, *Rom:* 14: 23: The heart is as hard as an Adamant, *Zech:* 7: 11, 12: The Affections turned from the best Objects; the *liking* Affections which would be placed upon God, are towards evil: Naturally men *love* pleasures more than God, 2 *Tim:* 3: 4: And riches, *Mat:* 19: 21, 22: And themselves, *Mat:* 16: 24: And their relations, *Mat.* 10: 37: And desire any thing rather than God and Christ, *Isa:* 33: 2: *John* 21: 14: And delight in evil, not in good, *Prov:* 2: 14: Their *disliking* Affections which should be against sin, are against God: Haters of God, *Rom:* 1: 10: Grieving at Gods goodness to others, *Mat:* 20: 11, to 16: The Memory apt to forget good, *Heb:* 12: 5; *Deut:* 8: 10, 11, 14: To remember evil, *Ezek:* 23: 19, 21: And when it remembers good, it is for a wrong end, *Mat:* 27: 63: So all the Members of the Body are instruments of sin, *Rom:* 6: 19: Eyes are full of Adultery, 2 *Pet:* 2: 14: Feet swift to sin, Throat, Tongue, Lips, Mouth, full of sin, *Rom:* 3: 13, 14, 15:

M. *Wherein*

M. *Wherein will the knowledge of this ſinfulneſs of man be uſeful unto you, when you go to the Lords Table?*

C. It will be an help to break my heart when I am there, that I ſhould be ſuch a bundle and lump of ſin; to feel a need of Chriſt, and to admire the love of God, in ſending his Son to die for ſueh a filthy, loathſome, and polluted wretch.

M. *What is the miſery of that eſtate into which man fell*

C. The puniſhments that are due to man for ſin, are, 1. All temporal miſeries, as Gods curſe upon the Creatures, *Gen:*3:17:*Rom:*8:20: Upon his eſtate, *Deut:*22:17: Children, *verſe* 18: And all he takes in hand, *verſe* 20: Sickneſſes; as Plague, *verſe* 21: Conſumption, Feaver, Agues, *&c. verſe* 22:27:*Lev:*26:19: Famine, *Deut.*28.22,23,24. Madneſs, *verſe* 28. Death, *Rom.*6.23. *Gen.*2.17. and 3.10. Yea, all the curſes that are written in the Book of God, *Deut.* 29. 20, 27. And that are not written, *Deut,*28.61. 2. *Spiritual miſeries*; by nature man is dead in ſin, *Eph.*2.1. A child of wrath, *Eph.*2.3. And of the devil, *John* 8.44. Loathſome to God, *Ezek.* 16.5. A ſtranger to him, *Eph.* 2. 19. Under blindneſs of mind, *Iſa.*6.9. In danger of hell, but doth not ſee it, *Rom.*11.8. Nor fear it, *Deut.*29.19. Inſenſible of ſin, *Iſa.* 48.4. But ſometimes filled with ſuch horrour of Conſcience, that he is weary of his life, *Gen.* 4. 13, 14. And will die by his own hands rather than bear it, *Mat.*27.3,4,5. Hath a reprobate mind, *Rom.*1.28. And vile affections, *Rom.*1.26. Is under the power of the Devil, *Eph.*2.2. And of luſts, *verſe* 3. And is prone to unnatural wickedneſs, *Gen:* 19: 5: Indeed this is his miſery, that God is angry with him every day, *Pſal:*7:11: And that nothing he can

do,

do doth pleaſe God, *Rom.* 8. 8. 3. *Eternal miſeries*; As baniſhment from the comfortable preſence of God for ever, *Mat.* 23. 2. 2 *Theſ.* 1. 9. The pains of hell, *Rev.* 20. 15. In a lake of fire & brimſtone, *Rev.* 21. 8. That ſhal never be quenched, *Mark* 9. 44. With the company of curſed, tormented, and tormenting Devils, *Mat.* 25. 41. VVhere the VVorm ſhall never die, *Mark* 9. 46. And the torment ſhal be eaſeleſs, *Luke* 16. 24, 25. Remedileſs, *Verſe* 26. Endleſs, *Rev.* 14. 10, 11.

M. *Wherein will the knowledge of this promote your fitneſs for the Lords Supper?*

C. It will make me & more importunatly to cry for mercie, *Luk.* 18. 13. To ſee my need of Chriſt, *Mat.* 9. 12. To haſten to him, & believe on him, *Acts* 16. 29, to 35. To value Chriſt above all, *Philip.* 3. 7. 8. To confeſs my ſin, *Luke* 15. 18. And to grieve for them, *Acts* 2. 7.

M. *By whom are you recovered from this ſin & miſery?*

C. By Jeſus Chriſt alone, *Acts* 4. 12.

M. *Who was Chriſt?*

C. The Eternal Son of God, *Pſal.* 2. 7. Who became man, *John* 1. 14. Who was & is God, *Joh.* 1. 1. and man, 1 *Tim.* 2. 5. In two diſtinct Natures, *Mat.* 22. 41. to 46. and *Romans* 1. 3, 4. And one Perſon for ever, *John* 3. 13.

M. *Why was it neceſſary that the Mediator betwixt God and Man, ſhould be both God and Man?*

C. If he had not been Man he could not have died, 1 *Tim.* 6. 16. And if he had not been GOD, his Death had not been ſatisfactorie for our ſins, nor have purchaſed his Church, *Acts* 20. 23.

M. *How doth Chriſt redeem us from every ſin and miſery?*

C. By

C. By executing the Office of a Prophet, *Acts* 3. 22. Priest, *Heb.* 5. 6. And King, *Psalms* 2. 6.

M. *Why was it necessary that Christ should execute this three-fold Office?*

C. To cure us of a three-fold misery that we lay under.

M. *What was the first?*

C We were blind & ignorant, *Mat.*19. 14. & 23. 16 17, 19, 24, 26. Therefore he became a Prophet, to reveal to us ȳ will of God for our salvation, *Joh.*1.28

M. *What was the second?*

C. We had sinned, & could not satisfie the Justice of God, *Mic.*6.6,7. Therefore he became our Priest by dying to satisfie Gods Justice, and to intercede for us, *Isaiah* 53. 4, 5, 6. *Heb.* 7. 25.

M. *What was the third?*

C. We were weak, *Rom.*5.6. & could neither turn to God, *Jer.*31.18. and 17.14. *Lam.*5.21. Nor subdue our enemies, *Mark* 5.2. to 14. Therefore he became our King, to subdue us to himself, *Psal* 119.3. And to save us, *Isa.*33.22. And to return & conquer his & our enemies, *Psal.*110.1. 1 *Cor.*15.24, 25, 27.

M. *How are we made partakers of Christ and his Benefits?*

C. By Faith, *John* 3.16. *Acts* 13.39. *Eph.* 2.8.

M. *What is Faith?*

C. It is an hearty receiving of CHRIST for Lord and Saviour, *John* 1. 12. Or a resting upon Christ alone for Salvation.

M. *Why did you say that Faith is necessary to worthy receiving?*

C. Because, 1. Without Faith it is impossible to please God, *Heb.*11.6. and we should not displease him

him at his Table. 2. By faith we are the Children of God, *Joh.* 1.12. *Gal.* 3.26. And this is Childrens Bread, and Gods Houſhold Proviſions: And we are not of the Houſhold of GOD, till we are of the Houſhold of Faith, *Eph.* 2.19. *Gal.* 2.10. 3. The Lords Supper doth not ſanctify unbelievers, but unbelievers profane the Lords Supper, *Hag.* 2.12,13, 14. 4. Becauſe of many Scripture-expreſſions, ſetting forth the uſefulneſs of Faith, it is the food of the ſoul, and at the Lords Supper we ſhould come to Chriſt. *Joh.* 6.35. It is the mouth of the ſoul, *Joh.* 6.35. And there we ſhould feed upon Chriſt, it is the hand of the Soul to receive Chriſt, *John* 1.12. And we ſhould take Chriſt when we take the bread, it is the eye of the Soul, *Iſa.* 45.22. And there we ſhould behold our crucified Lord, it is the Life of the Soul, *Gal.* 2.20. And a dead man cannot feed upon Chriſt.

M. *Why did you ſay that Repentance is neceſſary to worthy Receiving?*

C. Becauſe, 1. We are to judge our ſelves, 1 *Cor.* 11.31. A ſoft heart will receive the impreſſion of this Seal. 2. Becauſe a man is to turn from ſin when he comes to the Lords Table.

M. *Why did you ſay that Love to God is neceſſary?*

C. Becauſe it is uncomfortable to ſit down at the Table of an enemy; but dreadful & dangerous to ſit down in our enmity at the Table of ẏ Lord: If a man keep up his fellowſhip ẅ ẏ devil, he provoketh God, if he comes to his Table, 1 *Cor.* 10.21,22.

M. *Why did you ſay that New Obedience is neceſſary?*

C. Elſe a man will come in his rebellion. God preferreth Obedience before ſacrifice: Elſe a man doth

doth not receive out of obedience unto God, but for some siniſter end. A diſobedient liver cannot be a worthy Receiver, nor have Communion with GOD, 1 *John* 1. 6, 7.

M. *If theſe things be ſo neceſſary, doth it not concern you to examine whether they be wrought in your heart?*

C. Yes.

M. *What are the Signs of true Faith?*

C. 1. A prizing of Chriſt above all things in this world, 1 *Pet.* 2. 7. 2. Willingneſs to receive him into the heart upon Goſpel-terms, for Lord and Saviour, *Joh.* 1. 12. 3. If it purifie the heart, *Acts* 15. 9. 4. If it be fruitful in good works, *James* 2. 17. 5. If it enable us to overcome the world, 1 *Joh.* 5. 2.

M. *How do you Love God?*

C. Becauſe, 1. I am grieved at his abſence, and cannot be ſatisfied till I find him, *Cant.* 3. 1, 2 3. 2. By my deſires to be like him, & love to thoſe that are like him; 1 *Joh.* 4. 7, 12. 3. By my hatred unto ſin, *Pſal.* 97. 10. 4. By my obedience unto his command, *Exod.* 20. 6. *John* 14. 21, 23. 5. By my deſires to have and part with all for him, that he might have the predominancy of my love, *Matth.* 10. 37. 6. By my grieving when he is diſhonoured by my ſelf or others, *Pſal.* 51. 4. and 119. 53. 136, 158.

M. *How do you know you have Repentance for ſin?*

C. Becauſe, 1. My ſoul groans under it as a burthen heavier to me than my affliction, *Luke* 15. 16, 18, 19, 21. *Mat.* 11. 28. 2. Becauſe I am aſhamed of my ſecret ſins before God, & never expoſed me to ſhame amongſt men, & loath my ſelf for all, *Ezek.* 6. 31. 3. Becauſe I deſire for to forſake all ſin, even the deareſt, *Prov.* 28, 13. 4. Becauſe what I cannot

get

get freed from, I fight against, that sin might never have a peaceable possession in my heart, *Gal.*5.17.

M. *How do you know the truth of your new obedience?*

C, Because, 1. My obedience springs from a new Principle, love to, and fear of God, *Deut.* 10. 12. 2. Is guided by a new rule, not by my own will, but the word of God, *Gal.* 6. 16. And, 3. I aim at a new End, the Glorie of God, 1 *Cor.* 10. 31.

M. *But if a man cannot say, he loves God, and say, he hath faith, but yet find he hungers after Christ, and thirsteth for him, may he come to the Lords Table?*

C. Yes, 1. Because assurance is not necessary. 2. Because weak believers have a right unto it. 3. Because God inviteth those that hunger & thirst, *Isa.* 55. 1. *Joh.*7.73. 4. Christ pronounceth them blessed. And 5. Promiseth that they shal be filled, *Mat.* 5.6.

M. *But would it not tend much to your comfort at the Lords Table, to know before you go that Christ standeth for you in particular?*

C. Yes, because then I might say, here is Bloud, and it was shed for me, *&c.*

M. *How may you know that Christ died for you in particular?*

C. If I be one of his People, *Mat.* 1. 21. and this I am, if I be willing to be, to do, to suffer what Christ would have me, *Psal.* 10. 13. 2. If I be one of Christs friends doing his commands, *Joh.* 15. 13, 14. 3. If I be dead to sin, *Gal.* 6. 14. 4. If I live to Christ, 2 *Cor.* 5. 15. I may conclude he died for me, *Gal.* 2. 26.

M. *If upon serious search you find these graces wrought in your heart; it is necessary you should spend some time in solemn Prayer before you go?*

C. Yes, because, 1. I cannot act what grace I have without

without Gods assistance, *Job* 15. 5. 2. The dutie is solemn and weighty. 3. Though God would give the blessings of the Covenant of Grace, yet he will be sought unto for them, *Ezek.* 36. 37.

M. *Is it sufficient for your worthy receiving that you have found these Graces in your Heart, and prayed to God before you go?*

C. No, but I must see that my end be right, and that I behave my self as I ought, while I am there.

M. *What is your end in going to the Lord's Table?*

C. My end must be, 1. To have communion with God. 2. To encrease my faith in Christ and love to God. 3. To further my joy in the Holie Ghost. 4. My peace of Conscience. And, 5. Hope of eternal Life. 6 To renew my Covenant with God. 7. To quicken me to Obedience. 8. To make me thankfull to God for his mercie bestowed upon me in Christ. 9 To get power against my sins. And, 10. Especiallie to remember and shew forth the Death of Christ.

M. *What remembrance must this be of the Death of Christ?*

C. Not an historical remembrance of Christ's death onlie, for so the Devils remember y Christ hath died, but such a remembrance that should affect my heart with love to him, desire after him, joy in him, with sorrow for my sin that caused his death, & whereby I might answer all the charges of the Law, the clamours of my Conscience, and the accusation of the Devil, *Romans* 8. 33, 34.

M. *Having found the truth of Grace in your Heart, and that your end is right, what must you do when you are there?*

 C. Give

C. Give all diligence in endeavouring to draw my graces into act.

M. *What are these Graces that you must endeavor to exercise when you are at the Table of the Lord?*

C. Faith, love to God and Christ, sorrow for sin, desires after Christ, and thankfulness.

M. *What means will you use when you are there to exercise these Graces?*

C. Sometimes I would meditat upon such things as are here offered to my thoughts from this Ordinance, tending thereunto; and sometime put up Ejaculations unto God, that he would please to help me.

M. *What would you meditate upon at the LORD's Table for this end?*

C. 1. Sometimes I would think upon the love of God and Christ. 2. Sometimes upon his wrath & severitie against sin. 3. The heinous nature of sin. 4. The preciousness of my soul. 5. The sufferings of my Lord. 6. Of my sitting with GOD in his Kingdom. And 7. The Priviledges I am made partaker of in this life, by the Death of Christ.

M. *What are these Priviledges purchased by the Death of Christ, sealed in the Sacrament, the believing thoughts whereof will tend to warm your Heart, and act your Graces at the Sacrament?*

C. These are, 1. Peace with God, *Romans* 5. 1. *Col.* 1. 20, 21. 2. The righteousness of Christ imputed, 2 *Cor.* 5. 21. 3. Pardon of sin, *Eph.* 1. 7. 4. The death of sin, *Rom* 6 6. 5. Adoption, *Eph.* 1. 5. *Gal* 3 26. 6. Perseverance, *Phil* 1 5. 7. Deliverance from wrath to come, 1 *Thes.* 1. 10. 8. Communion with God, 1 *John* 1. 3. 9. Hope of Heaven and eternal Life, 1 *Pet.* 1. 3, 4. M. *What*

M. *What is there in the Sacrament presented to your senses, that represents these things to your Faith?*

C. Sacramental elements, & Sacramental actions.

M. *What are the Sacramental Elements?*

C. Bread and VVine, signifying Christs Bodie and Bloud, *Matthew* 26. 26, 27.

M. *Is not the bread and wine changed into Christs Body and Blood?*

C. No surely: For then, 1. Christs glorious body now would be subject to corruption. 2. Then a finit bodie can be in heaven & earth, and in manie places upon the earth at the same time. 3. Then I do not know bread and wine, when I do see it and taste it. 4. Then there would be no signs of the things signified, & so this would be no Sacrament. 5. Then a drunkard might eat & drink Christs Bodie and Bloud, as well as a true Believer. 6. Then the Minister may as surelie give the things signified as the outward signs, whereas this is the gift & prerogative of God alone, *Luke* 3. 16. 7. Then at the first Institution these were two Christs, one ỳ gave, and another that was given. 8. The Cup is said to be the New Testament, as well as it is said to be Christs Bloud, 1 *Corinthians* 11. 25. But in that there must be a Figure, whether Papists will or no, and so there is in this.

M. *Why then are the outward signs graced with the names of the things signified?*

C. 1. To shew the inseparate conjunction of the things signified, w the outward signs, to the worthy receivers. 2. Because of the fit proportion & agreement between the signs, and the things signified.

M. *Wherein is the agreement betwixt the outward Signs, and the things signified?* C. In

C. In regard, 1. Of the Preparations; the Bread might be prepared, the corn muſt be thraſhed in the floor, grined in the Mill, baked in the Oven: and that Wine might be prepared, the graps muſt be cruſhed in the Wine-preſs. So that Chriſt might be a *Savior* unto ſinners; he muſt be bruiſed for our ſins, & ſcorched in the Oven of the Fathers wrath, and alone muſt tread the wine-preſs, *Iſa.* 63. 3. 2. In regard of uſefulneſs, bread is of dayly uſe, whatſoever be our other refreſhments. So Chriſt is of daily uſe unto us, whatſoever be our other enjoyments: bread is the ſtaff of life: and wine cheereth the heart of man: Such is Chriſt unto our ſouls.

M. *What may you meditate upon when you ſee that Chriſt ordained both bread and wine to be tht Signs in this Sacrament?*

C. The plentiful redemption we have in Chriſt, that from him we might have ſupply for all our wants, compleat nouriſhment; here being bread that ſatisfies our hunger, and wine that quencheth our thirſt.

M. *What may you meditate when you ſee the bread and wine given apart?*

C. That Chriſts Bloud was ſeparated from his Bodie, that we might not be ſeparated from God for ever.

M. *Doth the Cup belong alſo to the People as well as the Miniſter?*

C. Yes, foraſmuch as Chriſt in the firſt inſtitution, *Matth.* 26. 27. And the Apoſtle afterwards, 1 *Cor.* 11. 25, 26. ſay, *Drink ye all of this.* The ſame that are commanded to eat, are alſo commanded to drink, without difference: And this Sacrament

Sacrament is the Communion of Christs Bloud, as well as his Bodie, 1 *Corinthians* 10. 16.

M. *What be the Sacramental actions?*

C. The actions, some are of the Minister, some of the Receivers.

M. *What are the actions of the Minister?*

C. They be four.

M. *Which is the first?*

C. He is to take the Bread and Wine into his hands, and to separate them from ordinary bread and wine.

M. *What may you meditate upon when you see the Minister do this?*

C. That GOD in his eternal Purpose and Decree, hath separated Christ from all other men, to be our Mediator, *Exodus* 12. 5. *Hebrews* 7. 26.

M. *Which is the second action of the Minister?*

C. He is to bless and consecrate the bread and wine by the word and prayer.

M. *What may you meditate upon as signified by this?*

C. That God in the fulness of time sent his Son into the world, furnishing him with all gifts needfull for a Mediator, *Galatians* 4. 4.

M. *What is the third action of the Minister?*

C. To break the bread, and pour out the wine.

M. *What may you meditate upon when you see him do this?*

C. The Passions and Sufferings of Christ, & all that he endured both in Body & Soul for our sins, his blessed Bodie being bruised, and his precious Bloud shed, and that his Soul was poured out unto Death, *Isaiah* 53. 5, 10, 12. *Hebrews* 9. 14.

M. *What is the fourth action of the Minister?*

C. To give and to distribute the Bread and VVine unto the Receivers.

M. *What may you meditate upon when you see him do this?*

C. That GOD is giving his Son, and the Son giving himself, and *really*, though *invisibly* dealing forth to every worthy Receiver, the benefit of his Death, according as he needs.

M. *What be the Sacramental actions of the receivers?*

C. Two.

M. *Which is the first action of the Receiver?*

C. To take the Bread and VVine offered by the Minister.

M. *What may you meditate upon, and do then?*

C. I ought to stretch forth the hand of Faith, and receive Christ and all his Benefits, else I play the Hypocrite at the Lords Table, before God and the whole congregation.

M. *Which is the second action of the Receiver?*

C. To eat the Bread, and drink the VVine.

M. *What doth that signifie:*

C. My Union unto Christ, & enjoyment of him, my feeding upon Christ by Faith, for the strengthning of the graces of Gods Spirit in my Soul.

M. *What must you do after this Sacrament is over?*

C. Consider with my self, if I have received any benefit thereby.

M. *How will ye know this?*

C. 1. By the encrease of my faith in Christ, and love to God. 2. By my greater hatred unto sin, and power against it 3. By my longing after the enjoyment of God in Heaven. 4. By my prizing of this Ordinance above my necessary food; And

5. By

5. By my resolutions in the strength of Christ, to suffer for him who died for me.

M. *What must you do if you have found good in this Ordinance?*

C. I must give God the glory, desire to come again, and walk suitable in your conversation.

M. *How must you live that you may walk suitably?*

C. I must make it my business to forsake all sin: & to perform all ȳ duties ȳ God requireth from me.

M. *What if you do not?*

C. I then, 1. Dishonour Christ. 2. Grieve the Spirit. 3. Break my covenant made and renewed with God. 4. Discredit my Profession. 5. Wound my conscience. 6. Provoke God to withdraw from me. 7. I shall be guilty of great unthankfulness. And 8. Weaken my conscience when I go again.

M. *What if you find no good by the Sacrament?*

C. I must examine what was the cause, and be humbled for it, and forsake the sin, and pray to feel the benefit of it when I am come away, and better prepare my self, and humbly wait upon God therein another time.

A Dialogue between a weak Believer that dares not come to, and a strong Believer that dares not absent himself from the Lords Supper.

Weak Believer. MY *Friend, I am glad I meet with you on such a day as this.*

Strong Believer, I rejoice in your health, and in the mercy vouchsafed to us both, that we have one Lords Day more to wait upon our God.

W. *I may account it mercy indeed, who have been so dull and dead, and out of frame all the week long,*

and

and yet uncertain what the ſtate of my Soul is; but I pray you where are you going ſo cheerfully?

S. I am going to a Feaſt this day.

VV. *Do you ſpend holy time in feaſting?*

S. Yes, in ſuch feaſting as I am a going to.

VV. *What Feaſt do you mean?*

S. A Feaſt of fat things, a Feaſt of VVines on the Lees, fat things, full of Marrow, of VVines on the Lees well refined.

VV. *VVho invites you to this Feaſt, of which you ſpeak ſuch great things as theſe?*

S. God himſelf doth make this Feaſt, & invites me to it, our Father makes a banquet for his children.

VV. *If God do call you to a Feaſt, the Proviſions ſurely are according to the ſtate of ſo great a King?*

S. Wiſdom hath killed her Beaſts, ſhe hath mingled her wine, ſhe hath furniſhed her table, the oxen & fatlings are killed, & all things are ready: There is milk for the weak, & wine for the ſtrong, & ſorrowful of heart: There is bread for ỹ hungry, water for the thirſty, every thing ỹ is neceſſary or delightful. Indeed it is the body & bloud of Chriſt, who is both the *Matter* & the *Maſter* of this Feaſt.

VV. *Now I underſtand you mean the Lords Supper: And I have heard indeed of ſome that have partaken thereof, that great & precious things are there prepared!*

S. Yes, there are; and methinks I feel my heart to burn within me, while I am ſpeaking of them and the love of him that hath prepared them, and called me unto them.

W. *Surely you will be much delighted when you are there, ſince your heart is thus raiſed as you are going to it.*

S. Raiſed through the mercy of my God, at this time

time it is, but ſometimes it is not ſo, but I am without a ſenſe & feeling of the love of God, yet then I would not dare to abſent my ſelf from this holy Supper, for when I am without the ſenſe of the love of God, I then endeavour to keep upon my heart, a ſenſe of my duty towards him, and of my wants, to fetch ſupplies from him by this and other means, as he hath appointed in his VVord.

VV. *Then if you have the light of Gods countenance or not, you are deſirous to be partaking of the Supper of the Lord?*

S. Though I have no comfort, I would do my duty, yea, then my ſoul doth long, doth thirſt and exceedingly deſire, that (through the mercy of my God, and merits of my Saviour) I may taſte of theſe Proviſions, and feed upon my Lord Redeemer, whoſe Flesh is meat indeed, and whoſe Blood is drink indeed.

VV. *But I pray you what are theſe Proviſions that are thus prepared, that do thus affect your Heart?*

S. What are they? They are rich & coſtly Proviſions, they are free, ſuitable, plentiful, ſufficient, ſelf-nouriſhing, laſting heart-cheriſhing proviſions

VV. *Will you not particularize ſome of theſe Proviſions for my better information?*

S. Oh! my Soul rejoiceth within me.

VV. *Lord, how dull am I while he is thus affected?*

S. My Soul rejoiceth within me, while I conſider what they be.

VV. *What are they?*

S. What! Chriſt & all his Priviledges are ready to be exhibited, and ſealed to my Soul this day.

VV. *What Priviledges?*

S, Peace

S. Peace with God, Pardon of Sin, Righteousness imputed, Peace of Conscience, Joy in the Holy Ghost; more grace and perseverance to the end, and at the end eternal Life.

VV. *Shew me the suitableness of these Provisions to your Soul?*

S. A Saviour is suitable to a lost sinner; Pardon, to a guilty sinner; Peace w God to a sinner, y was an enemy to God; Peace of conscience, to a sinner under apprehensions of Gods wrath; Justification, to a condemned sinner; cleansing blood to a polluted sinner; comfort to a dejected sinner: *These, these,* are y provisions which are set upō my fathers table

VV. *These are great and excellent things indeed, but who are Christs Guests invited to this Feast? Who are these Provisions for?*

S. For those that are burdened with sin, and do forsake it; for those that hunger and thirst after Righteousness, for the children of God; for the Friends and Followers of Christ; for those that are willing to take him in all his Offices.

VV. *But might the Poor and those that have no money, go unto this Feast?*

S. Yes, yes, the poor in purse *might* be welcome, & the poor in spirit *shal* be welcome: God loves to see his Table filled with those that are sensible of their wants and sins, & those he will satisfie abundantly with the fatness of his House, and cause to drink of the rivers of his pleasures, when the full self righteous Pharisee shall be sent empty away.

VV. *This revives my heart, if you can make it good!*

S. The Mouth of the Lord hath spoken it, and therefore you may not doubt thereof. He is most carnest

earnest with the hungry and thirsty to come, *Isa.* 55.5. *Ho, every one that thirsteth, came ye to the waters, and he that hath no money, come ye, buy, and eat, yea, come, buy wine and milk without money, and without price.* And the Son called such, John 7.31. *In the last day, that great day of the Feast, Jesus stood and cryed, saying, if any man thirst, let him come unto me & drink.* And the Spirit calleth such, *Rev.* 22. 17. *And the Spirit and the Bride say, come, and let him that heareth say, come, and let him that is a thirst come, and whosoever will, let him drink of the Waters of Life freely.* And the Ministers of God are still sent to call such, *Luke* 14. 21 —— *The Master of the House said to his Servants, go out quickly into the streets and lanes of the City, and bring in here the poor and the maimed, and the halt, and the blind,* Verse 23 *And the Lord said unto the Servant, go out into the high-way* (where poor men are wont to beg) *and hedges* (where poor men are wont to work) *and compel them to come in, that my House may be filled.*

VV. *And do these Scriptures encourage you to frequent this Ordinance?*

S. Yes: and because the same God that commandeth me to pray, commands me to receive, & hath given me hopes if I shal be partaker of the benefits thereof, I am bound to wait upon the Lord therein

VV. *What do you hope to be partaker of, by going to this Ordinance?*

S. I hope to have my heart inflamed with love to God, & desires after Christ; to have my Savior more indeared to my Soul; my Heart softned, my sins subdued, my Faith strengthned, my evidences cleared, and my Soul assured of eternal Life.

VV. *What*

VV. *What reason have you to hope that you shal have these Advantages, by going to the Lord's Supper?*

S. Not for any worth in me; but God is pleased for to give these things freely for the sake of Christ, to those that in obedience to his command, in a right manner and for a right end: to make conscience of this Duty.

VV. *What course have you taken before hand, that you have such hopes of such benefits by this Ordinance?*

S. I do not wont to declare what my secret duties are, but if it might be for the edifying of your soul, I shall not be unwilling to acquaint you.

VV. *I pray you do, for I do stand in need of help from others more experienced in Holy Duties?*

S. I cannot say I am more experienced, but this I did, I seriously searched my heart to find the rruth of grace, my interest in Christ, my right unto this Ordinance, to find out my sins, and have renewed my repentance for them; my wants, & have begged of God, as earnestly as I could, that I might be supplied at his Table, & for his strength to discharge this Duty to his glory and my own comfort.

VV. *O happy man! that have these Provisions prepared for you, and can go with this delight, and holy confidence to partake of them?*

S. You also may draw near unto this Table of the Lord, and have a share of these Gospel-benefits, and be assured of them.

VV. *I! Alas! alas you know not what I am, what I have been; I never did, I do not dare to meddle with the Blood of Christ in this Ordinance?*

S. You may come and eat of this Bread, and drink of this Cup.

VV. *What*

VVeak. *What I, ſhall a Dog eat of the Childrens Bread? I dare not do it?*

S. You muſt, you ſin if you neglect it.

W. Sin, that I would not, that is it that maketh me abſent from it, becauſe I would not ſin againſt the blood of Chriſt; But why dare you ſay, I ſin if I do not come?

S. Becauſe you live in the neglect of a plain commanded dutie: it is a ſlighting of a ſpecial token of the love of your dying LORD.

VV. *Why my dying LORD?*

S. It is a neglecting of the Seal of the Covenant of Grace, it is hypocriſie to complain of the hardneſs of your heart, and will not uſe the means to have it ſoftned; and of the power of your ſin, and will not uſe means to have it weakened.

VV. *I never knew any under my doubts and fears that went to this Ordinance, and found good thereby?*

S. Not ſo, for I my ſelf was long under the ſame doubts and fears, and I know my heart was as bad as yours can be; but when I was willing to forſake my ſin, and cloſe with Chriſt, ſence of dutie, fear of ſin, if I did not, moved me to the uſe thereof, and there God reſolved my doubts, and removed my fears, and made it profitable to my Soul, for my comfort and increaſe of grace.

VVeak. *But it would be ſin to me to go; from that which is a Duty and would be food unto another, might be a ſin and Poyſon unto me, becauſe I am not fit for ſuch an Ordinance?*

S. If you be not fit, that alſo is your ſin.

W. Then my caſe is miſerable indeed, If I do not come I ſin, & if I be unfit & come, I ſin. Ah Lord! am I in this neceſſity of ſinning? Oh tell me then what I muſt do?

S. You must not abide in that condition, wherein you are unfit for the Supper of the LORD, but fit your self and come.

VV. *Alas! who will pity my pining Soul, that hath food before, and yet unworthy to meddle with it?*

S. A Legal worthiness you cannot have, neither doth God expect it at your hands; but an Evangelical worthiness you may have.

VV. *I would fain know what I may do in reference to this Ordinance, I pray you tell me, when is a Person said to be worthy in a Gospel sense?*

S. When he is cloathed with the righteousness of Christ, hath grace infused into his soul, and doth act it at the Lords Supper; he doth worthily receive.

VV. *Then I perceive that a man might be a sinner, and yet a worthy receiver?*

S. Yes.

VV. *What, a great sinner too?*

S. Yes he may.

VV. *This is some support to my fainting Soul: but yet my Soul is cast down within me, for I doubt I am not one of those sinners that you do mean?*

S. It grieves me for to see you in this distress of Spirit, I am perswaded that if you would go unto this Ordinance, you would in time hear GOD speaking peace and comfort to your Soul.

VV. *My desires and my fears are such, I know not which exceeds. Fain I would, but I dare not. It is grief unto my soul, when I see the children of God approach unto their Fathers Table, & I absent my self as tho' not of his Family, but I am such a sinner that I dare not go.*

S. Why, what a Sinner are you?

W. *I am the chief of Sinners, should I therefore go?*

S. So

S. So was S. *Paul* in his own esteem, yet such Christ came to save, 1 *Tim.*1.10. Gods mercy and promise, Christs merits are as great, yea, greater than your sins, *Psal.*103.11. *Mat.*12.31. You have not been a greater sinner than *Adam*, or *Manasseth*, 2 *Chron.*33.1, to 14. or *Mary Magdalen*, *Luk.*7.37, 39. Or at least you have not committed more sins than all these; if you have, yet you have not committed more sins, than all the sins of all the Elect of God, in all ages of the world amount unto: And hath, and will God pardon these? And are these sins yet too great for pardoning mercy?

W. O wonderful! I see it is not the greatness or the number of Sinners abominations that shall keep mercy from him, but these had their hearts of stone turned into hearts of flesh, but my heart is hard, and like an Adamant, & it should be a broken heart, that should behold a broken Christ in the Sacrament. But this I want.

S. Sence of hardness of heart is some degree of softness of heart, *Isa.*63.17. *Pharaoh* complained of his judgments, not of the hardness of his heart. You are sensible, and do grieve for the hardness of your heart, or do you not? If you do not, why then do you complain? If you do, your hardness is not the hardness that there is in Reprobates, but such as may be, and is in the People of God: And this Sacrament is a means to have it softned.

W. This doth a little help me, I pray you proceed to discover what things do difference hardness in a Child of God, from the hardness that is in a wicked man?

S. Sence of sin, and of Gods dishonor, a judging of your self for sin, unfeigned turning from sin, earnest prayers for softning grace, a rolling your

felf upon Chriſt, tenderneſs of Conſcience, and holy fear of ſinning againſt God, holy care to pleaſe him, teachableneſs of heart, an holy reſtleſneſs till you have Chriſt, do diſtinguiſh your hardneſs from the hardneſs of heart in a wicked man.

W. *How elſe?*

S. Your hardneſs is occaſional not conſtant; the hardneſs of a Reprobat is like the hardneſs of ſuch ſtones, that are harder by the heat of the Sun, but your hardneſs is like the hardneſs of ice, that when the Sun doth win upon it; it is melted & diſſolved.

Weak. *But if I had a heart of fleſh, I do not think there would be ſo much hardneſs remaining in me more than others?*

S. God cures the hardneſs of his Peoples hearts in their Converſion effectually; in Sanctification, gradually; and at their Diſſolution, perfectly; but not till then.

W. *This proves my hardneſs to be more than the hardneſs of Gods people, becauſe I mourn not for my ſin as they do, nor can I be ſo deeply humbled for it, and what ſhould I do at the Sacrament, if I cannot mourn for ſin?*

S. Imitate thoſe that mourn for ſin; but you conclude not right, that you mourn not *truly*, nor at all, becauſe you mourn not *gradually*, or as much as others do. The word of God and not the attainments of others, muſt be the rule by which you ought to judge of the truth of your mourning for ſin. Beſides if you do not mourn directly, you mourn reflexively; you mourn that you cannot mourn, and you pray that you may mourn. Beſides it is not your tears that can juſtifie you in the

ſight

ſight of God; for if you could mourn more than any, yet you muſt be juſtified freely by the Bloud of Chriſt, and ſo you will when you mourn truly, though leſs than ſome others do.

VV. *If it be ſo, then tell me when my mourning for ſin is right, and is the mourning of a true penitent?*

S. When you mourn for ſin as ſin; for all ſin, becauſe it is againſt God, *Pſal.* 5. 4. is an evil greater than any affliction, *Rom.* 7. 24. *Paul* never cryed out for the evil affliction, as he did for the evil of ſin: when you rejoice in the Law of God, that doth diſcover it, and bleſs God he ever wrote it, & that you ever knew it, *Rom.* 7. 12. When your mourning for ſin makes you loath it, & leave it, & prize Chriſt, and haſten to him, to cloſe with him.

VV. *This I fear that my mourning for my ſin ariſeth from the fear of Hell?*

S. You may quicken your heart to mourn for ſin, from the torments of hell, that it hath deſerved; but this is not the principal ground of your mourning appears, becauſe you can mourn and grieve for other mens ſin, as well as for your own: And when you have no thoughts of Hell, and when you have greateſt perſwaſions of Gods mercy to you, in ſaving you from wrath to come, you mourn moſt: and then you mourn for the power and filth of ſin, as for your mifery thereby, and are willing to accept of CHRIST for your LORD, as well as for your SAVIOUR.

W. *I do not deny it to be thus with me, that I am willing to accept of Chriſt upon any Terms.* Lord, a Chriſt upon any Terms. *But I fear Chriſt is not willing to give himſelf, nor God willing to give his Son to*

such a one as I: and what should I do at the Sacrament, if Christ be not willing to give himself, and his benefits unto me?

S. This is the Language of your Unbelief.

W. *I have enough of that?*

S. For it is impossible you should be willing to receive Christ, if Christ were not willing to give himself to you.

W. *Indeed.*

S. For you could not be willing, if Christ had not first been willing: and it is the intollerable pride of your heart, to think you can be more willing to be, and receive good, than God and Christ is to give and make you good. Besides, then such a one may come and plead at the last day, Lord, I am not damned, because I was not willing to accept of Christ; but because thou wouldst not give Christ to me, when I was willing to receive him.

W. *Truly I think there shall be no such Plea, at the Day of Judgement?*

S. Then your condition is good if you be willing: for if you be willing to receive Christ, and God be willing to give him unto you, you have him, and yet will you not go to commemorate his Death?

W. *O Lord, what strange conviction is this! surely I had Christ, and did not know it; I was happy, and did not perceive it. But alas! no sooner did I perceive a little light to shine into my Soul but it was clouded; for my Heart is deceitfull, and I may think I am willing, when I am not.*

S. Then I do discern you will now suspect, that you your self is not willing, rather than that God is not willing, and so you have more reason to do:

but

but though your Heart be so deceitfull, that you cannot understand all the particular sinfull Actings of your Heart, yet by serious Search and Prayer unto God, you may know what it is that you do Love, Desire, and Chuse above all things in the world, and what is the general bent and inclination of your Heart and Will.

W. I *do not know my Heart?*

S. What would you ask of GOD, if he should say, ask any one thing, and thou shalt have it.

W. *Christ,* I *think; but still* I *am afraid lest this should be from love unto my self, and not unto the Person of Christ?*

S. An holie self-love you ought to have, and that is not inconsistent with predominant love to the Person of Christ.

W. *How may* I *know it is holy self-love (that God approveth of) that moveth me to be willing to accept of Christ?*

S. If you desire Christ to make you holy, as well as to make you happie, and to free you from the power and dominion, as well as from the punishment and damnation of your sin ---

W. *If there were no Hell, yet* I *would not sin against the LORD?*

S. You have made an Answer to your own Enquirie.

W. *But if* I *had been unwilling to accept of Christ, to take down the power of sin, it would not have been so strong as yet it is, and the power of sin makes me question the truth of Grace?*

Strong. Strength of sin might argue weakness of Grace, but not the nullitie of it; because it might

might rage, when it doth not reign.

W. That I would know, for if sin reign, you will say, I must not go?

S. True, but if you can say with Saint *Paul*, Romans 7. 15. *That which I do, I allow not; For what I would, that I do not, but what I hate, that do I.* Verse 19. *For the good that I would, I do not, but the evil which I would not, that do I.* You may then conclude with him; *Verse* 20. *Now if I do that which I would not, it is no more I that do it, but sin that dwelleth* (he saith not reigneth) *in me*; And it rage when it doth not reign, you have the more need to go unto the Lords Supper, that Sin, this usurping Tyrant (not your acknowledged Lord) might be taken down.

W. But sin hath great power in my thoughts, for not only vain, but blasphemous thoughts come frequently crowding into my Mind, and I cannot remove them?

S. That they have power over your thoughts is your sin, but that they have not such power over your will, that proves your Grace; for you *would* remove them when you *cannot*; and whether they be injected by the Devil, or do arise from your own Heart, if grieved for, groaned under, and striven against, it is no otherwise with you, than with manie others of Gods deareſt Children.

W. I have long neglected Christ, now it is too late, to what end then should I go unto this Ordinance?

S. Who told you it was too late? where do you read it? The damned in Hell might say it is too late, but not you, and may have him if you could, and may have him if you will: and have him indeed, because you are willing. And it is

not

not what you have been, but what you are, and would be, that you must judge your state by.

W. *But if the day of Grace be past with me, and the door of Mercy shut against me, it is too late; how then should* I *be sealed in this Ordinance unto the Day of Redemption?*

S. The Day of Grace is not past with him, that would fain have Grace above earthlie Riches, or is the Door of Mercie shut against him, that doth set open the Door of his Heart for Christ the King of Glorie to enter in: and doth importunatelie Pray for the Fruits of the Spirit.

W. *But alas!* I *cannot pray, how then should* I *receive?*

S. Though you cannot word your desires, yet you can cry to GOD, and nothing will still you but a Christ. As the infant cannot ask, yet cryeth for the Breast. Some might utter words in Prayer, and not Pray; and you might want words and yet Pray ferventlie, acceptablie unto GOD; for Prayer doth not consist in the exercise of Parts, Memorie, *&c.* But of Grace.

W. I *cannot cry to God, my eyes are dry, and cannot drop a tear sometimes, when* I *am confessing my sins, though so many and heinous, when others can shed many tears for one sin,* I *cannot shed one tear for many sins.*

S. Is it so with you but sometimes. Besides, as there may be tears in eyes, when there is no sorrow in the Heart, so when your eye is dry, your Heart may grieve. An Hypocrite, as he may have more words, so he may have more tears in Prayer than a true Child of GOD.

Weak. *How then may* I *judge of my Prayers,*

when

when I want those outward signs of sorrow, &c.

S. By your inward frame of Heart, when you cannot shed a tear, you feel your Heart burdened with, and rising in hatred against your sin; and when you beg for Christ and Grace, you find your Heart sincerelie reaching forth after both Christ and Grace.

W. I do pray indeed, and hear, that I may have Christ, but I doubt all this is in Hypocrisie: and that all my Duties are the Service of an Hypocrite: and what did Judas get by eating with Christ?

S. If you delight to do a Dutie so, that no man might know that you do it, and that when you be with others in holie Ordinances, you find you had rather be affected, and not seem to be so to others, than seem to be affected, and not be so before God, where is your Hypocrisie? Besides, if you do your Duties from a right Principle, love to, and fear of GOD, in a right manner, *viz.* Humblie, believinglie, ferventlie, in the Name of Christ, and for a right end, that you may glorifie GOD, have Communion with him, be made more like unto him, that you may have more Love to him, and more power and strength against your sin, you are sincere and not an Hypocrite in your Duties.

W. But sometimes I find a secret content in my heart, that Men take notice of the outward signs of inward affections, and that when the outward signs are more than my inward affections; is not that Hypocrisie?

S. Yes, it is, and much to be lamented and opposed: Mourn so if you can, that none but GOD might perceive it, except when it might be more for the Glorie of GOD, and the Edification of another,

nother, that your mourning ſhould be manifeſted rather than concealed.

W. May ſuch a Duty then be accepted of God, that is done in ſuch Hypocriſie?

S. Such a Hypocrite a ſincere Chriſtian may ſometimes be, and is, for as there is ſomething of Unbelief in one that hath *Faith* in Chriſt, and ſomething of Pride in one that is Humble, *&c.* ſo there is ſomething of Hypocriſie in everie one that is ſincere: for in nothing are we perfect as to degrees, while in this Life. Therefore as you muſt not conclude, that your Prayers and Duties are not accepted of GOD, becauſe there are ſome actings of Unbelief and Pride in them: ſo neither becauſe there is ſomething of Hypocriſie mingled with them, when (it is ſaid) your principle, and manner, and end, in the main be right.

W. I doubt whether the Principle of my Duties be to love GOD, or only a natural Conſcience; And if I ſhould go to the Sacrament, and not from a Principle of Love, GOD would not be pleaſed with me?

S. And I pray you take heed that at no time you do abſent your ſelf from Duty, againſt the Dictates of a ſanctified enlightened Conſcience.

W. I pray to GOD I may not: but ſpeak unto my Doubts?

S. You may perform Dutie from a Principle of Love, when it is not from a ſence of Love, when a natural conſcience is the Principle, it puts you upon the Duty, but gives you no ſtrength to perform the Duty; but the Spirit of GOD doth both.

Natural Conſcience is ſatisfied, if the Dutie be done: but you are not ſatisfied, except GOD be injoined

injoined in the Duty. Natural Conſcience puts on to Dutie in time of Temporal, or for fear of Eternal Puniſhments, but you Pray, &c. that you may pleaſe GOD, have Communion with him, and be delivered from the filth and power of Sin. When Natural Conſcience onlie is the Principle, a Dutie is done with much backwardneſs of Heart, Conſcience heals & draggs the Sinner to his Knees; but you love it and delight in Dutie, or are grieved if you do not. When Natural Conſcience onlie is the Principle, if a Man can get an Excuſe which will ſilence Conſcience, the Duty with gladneſs is omitted: but if you are kept (though by lawfull Cauſe) from a Dutie, it is ſome grief and trouble to your Soul, and nothing but what is weightie, judged by you to be a Dutie alſo, ſhall divert you from the Ordinances of GOD. Are you not yet ſatisfied in this that you may go unto the Lords Supper?

W. I have propoſed to you the chiefeſt Grounds of my Doubts and Fears, and for this preſent, in ſome meaſure, have ſome Hopes that GOD hath done ſome ſpecial Work upon my Heart?

S. Then I hope you will make Conſcience of this Dutie, that it may be promoted, and carried on in your Soul.

W. I ſhall further conſider of what you have ſaid, and ſhall beg of GOD his Holy Spirit, that I *may know the things that are freely given (if given) to me of GOD: and if* I *ſhal by further ſearching of my Heart, and Prayer unto GOD, be convinced that it is my Duty,* I *will no more abſent my ſelf.*

S. I ſhould rejoice to go ſee you there.

W. But

VV *But I find my Heart is too slight and careless in what I know to be my Duty, I would therefore understand how I may get my Heart to be diligent and serious in preparing for it?*

S. VVhen you are to go to this Ordinance, endeavour to confess your sins, and to pray for pardon, and for Christ and Grace, as earnestlie as you would do if you were then to die: prepare as you would do if Christ himself were to deliver it to you; as if a man could look into your heart; as if God should strike you dead with the Bread in your Mouth, or with the Cup in your Hand, if you come unworthilie; as if it were the last time you should receive it; and go and stand at Gods Tribunal when you have done: as if a Soul that hath been damned for prophaning of the Blood of Christ, should come unto you and tell you what he is suffering in Hell for this sin: as if Christ should call to you from Heaven, and mark you out, and make you known if you come unpreparedlie, (*Page* 72 *&c.*) but this is not to discourage you from the Dutie, but to quicken your Heart to greater diligence in order thereunto.

VV. *How must I then prepare my self?*

Strong. For this I refer you to the Book it self, (see *Page* 88. *&c.*) and to the former Dialogue.

VV. *I shall not then any longer keep you from your other Businesses?*

S The GOD of Heaven guide you in this work, and smile upon your Soul, when you shall be present at his Table.

A Dialogue between one Believer that hath Assurance, *and another that hath* Hopes, *and another that is under the doubtings of the* Love *of* GOD *and of Good by the Sacrament, as they come away from the Lords Table.*

Assurance. WAS not this he that came from *Edom* with dyed Garments from *Bozrah*, whom we have seen Glorious in his Apparel, travelling in the greatness of his strength, mighty to save us from our sins, that were mighty to condemn us.

Hope. *This is He, who being red in his Apparel, having his Garments dyed with Blood, with his own Blood, with his own Heart blood, doth save us from our scarlet crimson sins.*

Assurance. Was not this he whom *Judas* did betray, whom *Peter* did denie, whom all forsook, whom the *Jews* did crucifie, whom the Souldiers pierced, that suffered so much from Men, and from Devils, and from GOD himself?

Hope. *This is he, who (I trust) was delivered for our Offences, and was raised again for our Justification. This is he who being in the form of GOD, thought it no Robbery to be Equal with GOD, but made himself of no Reputation, and took upon him the form*

of

of a Servant, and was made in the likeneſs of Man: and being found in faſhion as a Man, he humbled himſelf, and became obedient unto Death, even the Death of the Croſs.

Doubt. Certainlie this was a righteous Man, the Son of GOD, willing and able to ſave to the uttermoſt, all thoſe that come unto GOD by him; who once died upon the Croſs, but ever lives to make interceſſion for them.

Hope. *We have ſeen that the Prince of Life did die, the LORD of Glory expoſed to open ſhame: We have ſeen his Blood ſtreaming down, and through the hole made in his ſide, have looked into his Heart: What did you ſee in his bleſſed Heart?*

A. I ſaw a ſight of Love, a fire, a flame of Love. VVhen for your ſins I ſaw this Blood flowing from his Heart, I ſaw Love ſtill abiding there; my LORD would part with his moſt precious Blood, but not with his Love unto his People; I ſaw, I was not onlie engraven upon the palms of his Hands, or as ſet as a Seal upon his Arm, but I was pourtrayed upon his Heart. The High Prieſt that was a Type of Chriſt, did bear the Names of the twelve Tribes of *Iſrael* in the Breaſt plates, in, or upon twelve precious Stones: But I did ſee that our great High-Prieſt, doth bear the Names of his Elect engraven in his precious Heart: and when I did read my Name amongſt the reſt, what joy and comfort filled my Soul, I am not able to expreſs: his Love was ſtronger than Death, the coals thereof were as coals of fire, which had a moſt vehement flame; and me-thought, when I drew near unto it, I felt my Heart began to warm.

all the waters of Affliction, and Sufferings, and Sorrow which he endured, could not quench his Love: for he was resolved to ransom and redeem all that were given to him of the Father.

Hope. *And do not the thoughts of this Blood that was shed and of the Vertue and Efficacy thereof, exceedingly delight your Soul?*

A. When *I* consider that this Blood which was shed upon the Cross, is pleading for me in Heaven; that by this Blood, GOD is reconciled, sin expiated, Death and the Devil conquered, it makes me to cry out, Never Love like this! never any like to this!

Hope. *In this GOD manifested his Love unto us, that he sent his only begotten Son into the World, to die, that we might live through him?*

A. Herein GOD commendeth this Love to us, that while we were yet sinners, Christ died for us: and this Love of GOD unto my Soul it is sweet, it is exceeding sweet, beyond the sweetness of the Honey, or the Honey comb.

Hope. *His Love is better than Wine; A bundle of Myrrhe is my Beloved unto me, he shall ly all Night betwixt my Breasts.*

A. As the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons: I sat down under his Shadow with great delight, and his Fruit was sweet unto my Taste: He brought me to the Banqueting house, and his Banner over me was Love.

Doubt. O stay me with Flaggons, comfort me with Apples, for I am sick of Love!

A. Thou hast ravished my Heart, my Lord, my Saviour,

Saviour, thou haſt raviſhed my Heart, while with an eye of Faith I have ſeen thy Blood ſtreaming from thy Heart to waſh me from my ſins.

Doubt. VVith what admiring Thoughts of the Love of GOD, do theſe come away from the Supper of the LORD.

A. Oh the height, the depth, the length, the breadth of the Love of GOD! we know it, we know it; and yet indeed it paſſeth Knowledge.

Hope. *By the Death and Reſurrection of this crucified LORD, we have a lively Hope of an incorruptible Crown, he was crowned with Thorns, that we might have a Crown of Glory.*

Doubt. O LORD, how dull and dead am I, who have been there, where theſe have been, but have not found what they have found!

Hope. *Why do you Weep?*

A. Do you weep for joy or grief?

Doubt. Who can but weep, when GOD doth frown? you may ſay, his loving kindneſs is better than Life; and I can ſay, his frowns are worſe than Death.

H *Did you not find Chriſt attempting to get into your Heart, to come down from the Croſs into your Heart?*

Doubt. He knockt indeed, but I was ſleeping.

Hope. *Did you find no ſtirrings of Affections when Chriſts hand was upon the lock, and put his hand into the hole of the door of your Heart?*

Doubt. He put in his hand by the hole of the door, and my Bowels were moved for him.

Hope. *Why did you not ſet open then the everlaſting Gates of your Soul, that this King of Glory might have entered in?*

Doubt. I rose up to open to him whom I desire to love, and my hands dropped with Myrrhe, and my fingers with sweet smelling Myrrhe, upon the handles of the Lock.

Hope. *How was it then you missed of him?*

Doubt. At first I was not heedfull to let him in, whereby I grieved him, when I made him stand without: afterwards I rose to open to him whom I would love, but he had withdrawn himself; wo is me, he was withdrawn; my Soul failed when he spake: I sought him in every part of the duty afterwards, but I could not find him; I called after him, but he gave me no answer.

A. O LORD, what am I? a vile and worthless sinner, that thou revealest thy heart and love to me, when it is secret unto others.

Hope. *I began to be dejected, when I saw how short I came of your joy and comfort, but when I see his doubts and fears, I bless the LORD, who hath given me some hopes of his favour and his love.*

Doubt. How is it that you came away with such hopes of mercy to your Soul?

Hope. *When I knew my sin and misery, and the mercy of GOD to poor sinners, through the Merits of his Son, when I did read GOD's invitations and commands, that I should come to Christ, and promises of Pardon, if I did: and in the Sacrament have seen GOD setting to his Seal, I willingly cast away my sins; and cast my self down at the feet of Mercy: resting upon the Merits of Christ, I did, and do hope that GOD will not cast away my Soul from him, nor exclude me from his Kingdom.*

Doubt.

Doubt. Then you have not yet got assurance of the love of GOD, nor a full perswasion of GOD's Mercy, in the Pardon of your Sins, and Salvation of your Soul?

Hope. *No, because though I do not question the truth of Gods Promises, nor his willingness to receive repenting Sinners, yet I am not without Doubts and Jealousies of the truth of my Faith, Repentance, &c.*

Doubt. And yet you can hope for Heaven.

Hope. *Yes, because it is pleasing unto GOD, that we should trust him. when we are not sure of our interest in him, and to see Sinners hoping in his Mercy.*

A. And yet do you hope, your hope is true.

Hope. *Yes, because I find it puts me on to purifie my heart.*

D. And how is it that you come away with such assurance of the love of GOD, and eternal Life.

A. VVhen I had found the truth of my Faith in Christ, love to God, and hatred unto sin, and the Promises that GOD had made to such in Christ, I did and do believe, that as surely as I did eat the Bread, and drink the VVine, so surely hath God pardoned my sins, & will save my Soul.

Doubt. And doth this alone give you this evidence of your Title to his Kingdom, and fill you with this Joy?

A. No, but moreover I did find the Spirit of God, bearing witness to and with my Spirit, that it was thus with me; and O, how sweet was Christ then to my Soul!

Doubt. VVhen did you find your heart thus raised in the apprehensions of Gods love to you?

A. When

A. VVhen I saw the Bread broken, and heard the Minister say, thus was Christs Body broken for you: and saw him pour out the VVine, and heard him say, Thus was the Blood of Christ shed for you; and when he did distribute both, and I did take and eat, did take and drink, I did believe that GOD was really, though invisibly, dealing forth his Son, and all his benefits to me, as well as unto others: and I was enabled to apply him particularly to my self, and take him as my own; then, Oh then my heart was warmed with Love, and filled with Joy.

Doubt. VVhen else?

A. VVhen the Congregation was singing forth the Praises of the LORD, my Soul being satisfied as with Marrow and Fatness, my Mouth, my Heart, my All, did Praise Him, and now my Love, my Faith, my Joy, my Sorrow for my Sin, were stirring in my Heart.

Doubt. And how do you know that this is true and spiritual Joy, and not such which an hypocrite might have at the Table of the LORD.

A. Because I find it doth engage me to inward and universal holiness, inflames my heart with Love to God and Christ, increased my hatred to my sin, and makes me more watchfull against it, and makes my Soul to long after full and perfect Enjoyment of GOD in Glory.

Doubt. I am glad, and do rejoice in your mercy, while I must bewail my own unprofitableness, even at the Table of the LORD, I must go home and eat my bread with a sorrowfull heart, and

and mingle my drink with Tears, while you can go and eat your bread with a chearfull Spirit.

A. Nay, but go and examine your Soul, what Good and Benefit you have received by this Ordinance, and give to GOD the Glory of it.

D. Might one that hath not got assurance of the love of GOD, nor been filled with Joy conclude he hath got Good by the LORDS Supper.

H. Yes, or else I must go Home and Weep for this as well as you.

D. How doth that appear?

H. Because GOD doth Work variously upon divers Persons, and variously upon the same Person at divers times. Sometimes he breaks the Heart for sin, and reserves his Comforts for another time: if you do not find your Heart inflamed with love, and filled with joy, yet if you do find your heart to rise more in hatred unto sin, and to be grieved for it, and to resolve and watch against it; you have received benefit by this Ordinance.

D. Then I must take heed of the Stratagems of the Devil, that, as he might not cause me to conclude, I have that which I have not: so neither to deny that I have not that, which through mercy, GOD hath given to me.

H. *That will be your Wisdom. because it will be your Way to get more from GOD, by being thankfull for a little; GOD will another time give you Peace and Comfort, if now you will give him Thanks, that you have wept for your sin, and been grieved for the same.*

D. O Lord, my heart begins to warm, I think the Sacrament may work and affect my heart, after I am come away, tho' I was dull when I was there.

A. So

A. So it may, and so I have sometimes found it, though to day GOD hath wonderfully smiled upon such a vile unworthy sinner as I am.

H. *I would advise you to take heed, that you do not conclude, that you have no Benefit at all, because you have not so much as you see other Christians to have; or that you have it not in that particular, or kind that you looked for: or though you did not sensibly perceive it in the very act of receiving.*

D. But what may be the cause that I found no more of GOD in the time of this Ordinance?

H. *It may be you were too slight in your Preparations for this Duty; or if enlarged in them, you trusted too much to them, and less to Christ, than you should have done; or were not watchfull in the time of the Ordinance, or do too much favour some peculiar sin; and GOD withholds what you expected: that you might mend that with which he is offended.*

D. This will be the Mercy, if I missed of comfort, that I may have less of sin: and shall desire of the Lord, that I may find some Good by the Ordinance, and your discourse: now I do go in.

A. Stay, one word more, and that is, that we all remember the Obligations that do lay upon us, to Walk suitable to the Priviledges we are made Partakers of by the Death of Christ.

H. *That is well remembred, for we are apt to forget to make Returns to GOD, when we have received great Things from Him.*

D. That will do well for them it may be, I might feel more the Efficacy of this Ordinance, than yet I have done.

A. Yes, you may, and therefore let us all consider,

sider, and bear it upon our hearts, where we have been this day, and how we have renewed our Covenant with God, and that his Vows are upon us, and his eyes do observe how we shall walk, and live, after we have had, or do hope for peace and joy from him; and that we watch each other, that where any of us fail, the other may reprove in love, and restore him with a Spirit of meekness.

H. *All this will be needfull.*

A. The Lord enable us by his Grace to discharge what God commands, that we may expect what he doth promise in his VVord, and hath sealed to us in his Sacrament.

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